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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

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[The following remarks, which appeared first in the Christian Citizen, had been requested also for the Register, and we take great pleasure in presenting them to our readers. They were made by one of our clerical friends on Sunday evening, January 7th, at the second meeting of our Unitarian churches in Federal Street.]

THE DEMANDS OF THE AGE UPON THE CHRISTIAN COMMUNITY.

Mr. Chairman. The fifth resolution most impresses my mind. The aim of these meetings is, so to deepen the sentiments of christian piety in this community, that we shall all be more ready to work for the extension of the Redeemer's Kingdom.

I have often asked myself what would be the effect, if all our churches were penetrated with an enlightened, all-pervading, Christ-like piety! Methinks it would pour the breath of life into every thing. It would build churches and fill them with worshippers, it would establish Sunday schools, form Bible classes, ordain missionaries, feed the spiritually hungry, replenish our exhausted treasury,—in a word, it would adopt every Christian cause as God's cause. Tell me what cause is there, which men *truly* love, that suffers for want of sympathy or funds? None. Where men's hearts are warm, their hands are ready. O! that there were such a heart in us, that we might feel God's cause to be our own, and project upon it our whole souls. His cause will be the first of all objects *in heaven*; would that it were so here.

There is nothing we so much want in this old New England as Christian ENTHUSIASM. We want this enthusiasm every where; we want it among the young, the middle-aged and the old, among common schools and Sunday schools, among churches and ministers. We have it among ministers; for, a minister of Jesus Christ without *enthusiasm* would be like a light-house whose reflectors are all rusty. We want such a love of God, such a faith in Christ and such an influence of divine truth as shall level every mountain of pride, fill up every valley of doubt, make straight every crooked way of error, and make smooth every rough path of sin.

What is the portrait of a Christian as drawn in the minds of a majority of the people of New England? It is an individual who is just in his dealings, true in his words, faithful in his trusts, honorable in his promises, an individual who pays his tax punctually at his church, attends public worship, sends his children to the Sunday school, gives something to the poor and who is called a respectable and good man. But is this all that *God* asks for in the follower of his Son? Is this the *full* complement of the Christian character? I have not so read the New Testament. Would not an enlightened selfishness lead that individual to do all that he has done? I will call such an individual, if you will allow the contradictory term, a *worldly* Christian. That man does not search the Scriptures daily, nor gather his family around the domestic altar, nor instruct his children from Christ's life, nor take up his cross and follow his Savior unto death. Our community is full of such men. To make them gospel Christans what do they need? They need something *superinduced*. Yes, superinduced. Let me explain. Have you ever examined one of those beautiful needles used on board ship as a compass? Let me ask you to examine such a needle *before the magnetic fluid is poured upon it*. How exquisitely it is wrought, how scientifically proportioned, how accurately pointed, how laboriously polished and how perfectly balanced! Examine it minutely. To the outward eye everything about it is admirable; but, it is just like the worldly Christian. What it *has* is excellent; but it wants something which will give to every part of it its chief, its true, its durable value. Now bring the MAGNET and pour upon that dead needle the invisible, mysterious, world-embracing power! and lo! it lives,—it moves,—it worships,—for, as soon as it is touched, as with God's hand, it turns tremblingly faithful to the pole,—and there it points through heat and cold, through day and night, through sunshine and storm, a hope to the mariner and a guide through the deep. So, of the worldly Christian. What he *has* about him is excellent; but, he wants something which will give to every thing he possesses its chief, its true, its durable value. He wants the spirit of God poured upon his soul; the spirit which comes at the voice of prayer, the spirit of strength, the spirit of submission, the spirit of love, the spirit of consecration to God; in other words, he wants Christ *superinduced* upon his character. *Then* he has the true motive power. Then he is a *heavenly* and not a *worldly* Christian; he is the new man of the gospel. Then, instead of tending downward to the earth, his soul will gravitate towards God; and to God he dedicates himself. His thoughts henceforward will be enlarged, his purposes will be enlarged, his efforts will be enlarged, his hopes will be enlarged. He will be born again, born of God and created anew in Christ Jesus, through the ministry of God's creative truth. It is the mission of truth to do this very thing. Then, as a new man, he will from the depths of his soul delight to say with the poet:—

"As down in the sunless retreats of the ocean,
Sweet flowers are springing no mortal can see,
So deep in my soul the still prayer of devotion,
Unheard by the world rises silent to Thee;
My God! silent to Thee;
Pure, warm, silent to Thee!
So deep in my heart the still prayer of devotion,
Unheard by the world rises silent to Thee!

As still, to the star of its worship, though clouded,
The needle points faithfully o'er the dim sea,
So, dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to Thee!
My God! trembling to Thee!
True, fond, trembling to Thee!
So, dark as I roam, in this wintry world shrouded,
The hope of my spirit turns trembling to Thee!"

As the gentleman, who last spoke, alluded to the two sainted characters just brought before our community in those most touching and appropriate memoirs, I cannot refrain a few remarks on them; especially as their history confirms the statements now made.

As a classmate of the Rev. Messrs. Peabody, and as an intimate friend for thirty years, I can say that the half is not told of their excellences. Twins by birth, they were twins by character; and the truthful memoir, which the survivor penned of his brother, may answer equally well for himself; for, the biographer was like a man standing before a mirror, describing his own features which are on the other side of the glass.

Who will not read these memoirs! Every reader will there see what true religion is, and will understand how this world is our school to form characters for the eternal life. I would not be extravagant; but, it seems to me that two more powerful addresses than those delivered by Dr. Peabody, the one after the death of his Wife and the other after the death of his Daughter, cannot be found on record. Had not Christ-like piety enthroned itself in the heart of that wife!—and how beautifully it was afterwards reflected, *according to prophecy*, in the soul of that daughter! The daughter was always intelligent, affectionate and exemplary; yes, she was like thousands of others at her age. *To the outward eye* all that she *had* seemed good; but she wanted something *superinduced*; yes, she wanted CHRIST present as the sovereign of her soul. She felt and she expressed this want; and where her Saviour was wanted he came; he came and dwelt with her as her hope of glory. After this, how changed she was! Her heart, which had heretofore dwelt in the earth, *now* had its conversation in heaven; that heart had been touched with the magnet of regenerating truth; and as soon as it was touched, lo! it lived—it burned—it worshipped—it immediately yielded itself to the true spiritual attraction, and turned tremblingly faithful to the throne of God. This was her sanctification.—This was her consecration to God.—She sleeps in Jesus, and it is well. My young friends! may her death be your life.

With joy I think of the meeting of that pious family in heaven; their interchange of thoughts, their mutual help and their common hope. The seeds of holiness and love which they planted together on earth, shall flourish and bear fruit to them in the climes of heaven.

Who of us, that have lost pious friends, do not, at times, long to be with them? I am sure that all in this assembly will look kindly on what they deem the peculiarities in another's faith; and therefore I will venture to say, that it is one of the cherished hopes of *my* soul, to meet the loved ones who have been called "to go up higher." It is one of my convictions, that when we die, every thing, immediately around us in the spiritual world, becomes transparent and visible;—among these, I trust, will be the *thoughts and history of souls*. I think that when I meet those friends, with whom I have lived on earth, they will be able to read immediately my whole history, since we parted, and to see me as I am. I hope truly that it will be so; for, I am anxious, deeply anxious to know how they have advanced in the heavenly school; and I am yet more anxious that they should see how to help me along. O God! grant me this as a part of my heaven.

Christian friends! may we all live as in the presence of Him, who at one glance can see all hearts;—and in his infinite mercy may he grant, that these meetings may be instrumental in awakening us from our spiritual slumbers, and in bringing each soul into such communion with Himself, and his Son Christ Jesus, that with the new year we may begin afresh to live on earth the life of heaven.

For the Register.

PUBLIC PRAYER.

Mr. Editor. The remarks of your correspondent "Viator," in the Register of the 27th ult. upon "Intellectual Prayers," and the frequent conversations I have lately listened to on the same subject, give me occasion to say a few words upon this vital part of our religious services. "Praying is the End of Preaching," said holy George Herbert. I wish it might be considered the beginning, middle, and end—the one essential thing in our public religious exercises. It will not, I think, be disputed, that the prayers offered up in many or most of our churches, fail to satisfy the devout affections of a large portion of the audience. So far as my observation goes, more complaints are made of the prayer, than of the sermon. These complaints, it is true, come generally from those who are not deeply religious. The pious heart will never listen to any prayer in a critical spirit, and it shrinks from expressing any dissatisfaction with so solemn an act, and still more from questioning the sincerity and piety of him who ministers at the altar. The habit of criticising prayers must have a tendency to deaden all religious feeling. And yet it seems to me this habit would not and could not prevail, were our public prayers what they should be. A simple, fervent, reverent prayer, warm from the depths of the heart, must lift even the worldly mind for a season into a sphere where criticism cannot enter. Whoever brings the thought of God before us, by the impression which he leaves upon us that he himself dwells (for the time) in God—he has engaged our *affections* too deeply, to permit any intrusion of the critical *understanding*. Indeed the test of excellence in prayer, yet more than in preaching, is, that the thoughts of the hearer shall not be detained at all upon the poor, frail *medium* of his devotions, but shall pass instantly on to the One Supreme *Object* of prayer. And it is a question for every minister to consider well: whether the minds of his audience *ever would* linger about him in his devotional exercises, if he were not himself detained earthward by an embarrassing self-consciousness, or even clogged in his upward flight, (it is painful to suggest it,) by a love of human approval and admiration. I must assume, then, as an inference from the frequent complaints which I hear of this part of our services, that great improvement is needed in Public Prayer. But what are, specially, its defects? All I can presume to do, is simply to mention those which have forced themselves upon my own observation or have been complained of in my hearing. Even the suggestions of a very limited experience may possibly be of use to some one. The extreme *length* of many prayers which one hears, is not an unimportant defect. It would not seem as though much stress was laid upon those words of our Lord, "They think they shall be heard for their much speaking." Has it not been the experience of us all, that the most deeply solemn and affecting prayers were *short*? few words, but forcible and comprehensive! I say nothing of physical weariness; but is it conceivable, that any considerable number of our congregations can follow the most devout preacher through one of the usual "long" prayers, (as the hymn book rather impertinently entitles it,) without a painful effort of attention which must repress the devotional spirit? Some allowance indeed must be made for that unconsciousness of the lapse of time, which attends many of the highest flights of devotion. Certainly it would be a defect of the opposite kind, if the minister were to be checked in his religious fervor, through fear of trespassing upon the patience of his audience. But much worse is it, that he should feel any necessity to extend his prayer to a certain prescribed measure. The peculiarity in the position of one who prays in public is, that he is supposed to speak not merely for himself but in behalf of the assembled audience. To do this sincerely and heartily, he must of course feel much sympathy with them individually or collectively; and in proportion as he succeeds in this, he will naturally, without making it a direct object of thought, confine the expression of his religious sentiments within certain limits of time. What those limits should be, can only be left to individual discretion.

But a much more serious objection lies against many public prayers, than their inordinate length. I am grieved to the heart, to hear it so often said of a minister: "His prayers are so formal, studied, *ambitious!*" What shall be said to one of whom this is *true?* Really, if we were to speak our whole mind, could we give him any other advice, than to leave the profession which he has so misunderstood? An *ambitious* prayer! Think of the utter contradiction of terms! A soul filled with the thought of a holy God—yet stooping to win the smiles of a frail, sinful being like himself! Oh who shall hope to mock the Omniscient by such pretence! Is it said, that it is very uncharitable to attribute any such feelings to one who has assumed such a profession? We may not indeed judge individual hearts. But we cannot resist the apprehension, that this charge must be true *somewhere*. There are some outward indications of feeling, which no stretch of charity can prevent us from regarding, though we should of course admit the possibility that we may be deceived, even in what seems the clearest case. Thus a *studied* prayer, in which great effort is evidently made for correctness and grace of language, can hardly avoid leaving the impression, that one is "seeking honor of men," quite as much as acceptance with God. Words carefully weighed, rounded periods, *corrected pronunciation* (I have heard of this, even!)—does *God* need these? They can only be intended for human ears. No doubt there may be great richness and beauty of language, which is entirely natural and spontaneous with the person praying. I speak with censure only of that which is manifestly sought for and labored *at the time* of devotion, and is not the result of previous mental preparation. It may be said that *God needs no* words at all; and so when we use them, it is to help the devotions of others, and in this sense therefore we *must* have reference to those who hear. Certainly—but not to win their admiration in any degree, only to assist them in spiritual worship. And this we cannot do by any utterances which seem studied and formal, but only by genuine outpourings of the heart. How little faith seems to be had in those words of our Lord: "Take no thought how or what ye shall say, for it shall be *given* you in that same hour what ye ought to say." Why not trust this promise fully? Let the Holy Spirit, which shall prompt the requisite words, be by all means sought for, be earnestly implored to dwell with us; let this be the prevailing habit of our spiritual life. When we *know* that we live in constant communion with this Spirit, can we doubt that the necessary forms will be supplied? And thus it is ever with this and similar subjects: we must trace the stream back to its fountain, and when we find that full and inexhaustible, we have nothing further to ask or to suggest.

If you will bear with me a moment longer, I have somewhat to say of formality as occasioned or increased by a certain prescribed order of topics in our public worship. I do not mean that every minister is expected to mention the same things at a set time. But there is too much approach to this. The principal prayer is always expected before the Sermon, and a shorter one after. But may it not often happen that the opposite order would be adopted, were the matter perfectly spontaneous? If so, then so much of life and reality must needs be taken from the prayer. Cannot more room be left for *purely spontaneous* expressions of the religious sentiment, without breaking up the necessary "order of the Churches"? I have not the slightest disrespect for forms as vehicles for the transmission of spiritual life; but I would jealously watch that they never become empty or frigid. These remarks, which may perhaps be continued in some future paper, have been made (as I trust will be apparent) with no spirit of assumption, but from painful experience of many of the difficulties of public prayer, and from a very strong desire that this service may be so conducted as to be indeed a worship of the spirit and of truth.

W. S.

REV. DR OSGOOD, AND REV. DR PEABODY, OF SPRINGFIELD.

[We cannot but ask, whether Dr. Osgood does not regret, as he visits the grave of his departed friend, that he was one of the first two to adopt the decision, which made himself and his brother strangers to one another's pulpits!]

The past week having completed 40 years of pastoral connection between Rev. Dr. Osgood and the First Church and Society of this town, he, delivered on Sabbath afternoon a discourse appropriate to the occasion. The house was crowded to overflowing, including many persons from other congregations. The Dr. chose as his text the words of the Apostle—"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." —Acts 20th chap. 26th and 27th verses.

After reviewing and illustrating what was the counsel of God, the preacher entered upon an interesting retrospect of the years of his ministration in this place. After preaching three Sabbaths before the Society in the Fall of 1808, he was invited to become its pastor. His predecessor, Rev. Dr. Howard, though still living, was prevented by the infirmities of age from discharging the active duties of the pastorship, and had some time before resigned them. He (Dr. Osgood) was ordained Jan. 25th, 1809. His was then the only church in the present town, and his parish embraced a population of 2,200, which were all south of Chicopee River. The population of the whole town was 2,700. For 7 years he was the only minister here.

All went on harmoniously in the parish for 6 or 7 years, when the Unitarian agitation began in Massachusetts, and affected his as well as the other Orthodox parishes in the State. At first the Orthodox clergy exchanged with those holding the more liberal tenets, but gradually they came to the conclusion that it was not their duty to continue the practice. He was one of the first two, who adopted this decision, and it gave great dissatisfaction to those of his parish who sympathized with the liberal movement. No open breach occurred, however, till after he had been settled 9 years, when it was decided to build the present house of worship. This was the signal for the secession, which ended in the creation of the Unitarian Church, of which the late Rev Dr. Peabody became the pastor in 1820. The separation was a trying time for both pastor and people, and strong feelings were of course engendered on both sides. These were in a measure softened and finally overcome by the mild, kind and pacific character of the pastor of the new congregation, and the influence of his own venerable predecessor who sympathized with the seceding party.

Dr. Osgood here paid a touching and beautiful compliment to the character and memory of Dr. Peabody, between whom and himself there had always existed the most friendly and frequent intercourse. By common consent, they had avoided alluding to points of theology concerning which they were supposed to differ; but he was constrained to say, after examining the volume of sermons, that his deceased friend had left behind him, that their views were much less diverse than had been generally supposed. Dr. Osgood also alluded to and acknowledged the many kindnesses, which he had received from the Society of Dr. Peabody, and from Rev. Dr. Howard who did much to aid and sustain him in his position during the early years of his ministry.

A LIBERAL SPIRIT.

An article written by Rev. A. Stevens (see inside page) on Channing, has given occasion for severa. expressions of a liberal spirit, which we lay before our readers, as we find them in the *Herald and Journal* of week before last; of which paper Mr. Stevens is the editor.

The *Christian Advocate and Journal*, of New York city, has, however, censured both the liberality and style of Mr. S's Article; and to this the *third* extract alludes.

The "Richmond Christian Advocate" thus speaks—and, be it noticed, from the latitude of Church South.

The article on Channing, by Rev. A. Stevens, A. M., will attract particular attention. It is a most judicious and noble tribute to the memory of a great and good man in error. It is the opinions of Channing that clash with the Christian world, and not his experience. It is clearly shown, that his pen was wrong and that his life was right. Now that this is possible, and that a man may have something in his heart superior to his printed faith in a book, and that he may utter contradictory things on some points without denying a sound Christian character, is evident from the following remarkable quotations.

The Northern Christian advocate says:—

"Channing," is the title *of* the next article. It was written by Rev. A. Stevens. We like it not a little for its impartial estimate of a great man. Dr. Channing, though a heretic according to the orthodox construction of things, was a man not easily paralleled among the great men of our country. The moral daring requisite to do justice to such a man, is not small. A century or two hence, good things may be written about him without subjecting the writer to imputation of heresy. We have known some men whose doctrinal views were quite correct, but it did not make saints of them, and hence we have not so much faith in mere orthodoxy as some have; at least we think it possible for a good man to be saved, notwithstanding his erroneous opinions. Men are to be judged according to their works, and he that lives right, will get to heaven. This is not said to extenuate the guilt of heresy—it is a grievous sin and without excuse; but many who brand others with heresy, are probably as great heretics themselves as those whom they thus stigmatize. On points of faith, the Bible is our only standard, and every man must judge of its doctrines for himself.—We most cordially detest all interference with the sacred right of private judgment. It is too much the fashion of the times to doom every man to hell who cannot pronounce the *shibboleth* of the popular faith. Much as we admire orthodoxy, we admire charity more. The reviewer does not sympathise with the errors of Channing, but thinks him to have been a good man in spite of those errors. We go to the full extent of the writer in the Methodist Quarterly, on this subject.

To conclude these gratifying testimonials, we add another which, says the editor of the Herald and Journal, came "from a venerable member of our ministry, whose name could we give it would be as good an endorsement of its sentiments as any other in our Connection."

I find you have rendered yourself "almost singularly peculiar," in venturing to speak justly of a great and good man, who had himself been "almost singularly peculiar," in letting his Christian charity and humane benevolence flow forth beyond the dogmas of a sect, or the limited expressions of a creed. I acknowledge, of all the excellencies of Wesley's character, none has stood out so prominently excellent, to my eyes, as the perfect charity which led him to approve of true piety, wherever it manifested itself in a holy life. The sincere Christian is not to be judged so much by the correctness of his intellectual views, as by the exercises of his heart. With the heart, man believeth unto righteousness. I have been constrained many times to extend my Christian charity beyond my creed. I am a Methodist in creed, but I have met with many Calvinists, Hopkinsians, Unitarians, &c., at whose feet I could sit and listen with astonishment and profit, while speaking of experimental and practical piety. How can it be, I have exclaimed, that persons of such creeds can be Christians? But from the depths of my soul have I been humbled at the thought, that with such a creed as mine I should be constrained to say, here is a pattern worthy of my imitation in essential piety. I could not see how it could be consistent with their creed; they saw differently. God must be judge. I am commanded to love the children of God, not because of this or that point of doctrine in which we agree, but to imitate my Master, who says, "I love them that love me." If they show their love by keeping Christ's commands, I can say with the Psalmist, I am a companion of all them that fear thee, and them that keep thy precepts—Psalm 119: 63. I am no judge of criticisms, but am pleased with your sentiments. May God lead out your heart in Christian charity to all his children.

In general I am pleased with the Advocate and Journal, but I think your brother editor has given the most "lean, lank," piece in his late criticism, of any thing I have seen. My decided opinion is, we are more in danger of withholding Christian charity from those to whom it is due than of extending it too far, especially when the just distinction is made between their sentiments and their piety. I was struck, of late, with the apparent discrepancy between an invitation to all who were members of *Evangelical churches* to come forward, and the next breath, "all ye who do truly and unfeignedly repent of your sins, and are in love and charity with your neighbors, &c., draw near," &c., as if none could truly repent, and love their neighbors, and lead new lives, &c., but we orthodox folks.

SECTARIANISM. I do not expect, that sectarianism will die in a day. It is a monster of great age and of as great strength. It raised its snaky head, even in the presence of an apostle. "Is Christ divided?" was the terrible and triumphant rebuke it then encountered. It had the effrontery to seek a friendship with Jesus Christ himself. But it was instantly repelled by the declaration, that all, who work in the Savior's name, are the Savior's, and that all, who are not against him, are for him. In the vastness of its strength, this monster has been able to set church against church, nation against nation, and the world against God. But, old as sectarianism is, it will not live always; and strong as it is, it will not "devour forever." For a while longer, the spirit of sectarianism will continue to pollute the church. But, the Spirit of God will yet exercise that foul spirit, and cleanse the church of all the defilements, which so unclean a spirit leaves behind him. For a while longer, the spirit of sectarianism will maintain those divisions in the church of Christ, which prejudice the men of this world against the truth, and put into their hands the most plausible and effective weapons against it. But, the Spirit of God will yet drive out this demon of discord and division, and present the church, in all the irresistible might of its oneness and indivisibility. Hasten, O God! the day, which shall witness this blessed change—this glory of thy church—this triumph of thy truth! [Gerrit Smith.

BIGOTRY. "What will God, in his justice, more surely give up to delusion, than the sanctimonious bigotry which crucifies an error and hugs a sin! The worst of all heretics is the man of a loose practice. The best defence of purity is never to cast out of a church, never to withhold the acknowledgment of brotherhood, for any kind of opinion, which does not destroy the confidence of character. By their fruits ye shall know them." [Dr. Bushnell.

AN APPEAL TO THE CLERGY. Above all, let the ministers of Christ be men of peace, and advocates for the peace of the world. If we seek to inflame the malevolent passions of the soul, who shall be found to cool them! The people of the world talk of glory from victory and conquest; but we know that honor and happiness can arise only from doing the will of God, and living in subjection to Him, and in peace with men. Let us tell the world so, and call them away from their angry contests for mastery, to dwell in love. O that those who preach to emperors and kings, to ministers of state, to senates and parliaments, would lift up their voices like a trumpet, and proclaim to them from the great Jehovah and from Jesus Christ, who shed his blood for sinners, to save them from misery, that the religion of the New Testament is a religion of peace; and that for the blood of every man slain in war, the Almighty Ruler of the universe will demand an account from those who direct the affairs of nations, and decree violence and war, and do not pursue peace with their whole heart..... If you refuse your aid, "go strip yourselves of robes of office, depart and officiate at the altars of some savage idol who delights in slaughter and in blood."

But why do I speak thus! Surely, none of you, my brethren, will refuse to come forth to the help of the Lord against the mighty foes of human happiness. [Rea. David Bogue.

HON. WILLIAM HALE, OF DOVER, N. H.

The *Christian Register* contained, a short time since, a very short and inadequate notice of the death of this venerable gentleman. We are glad to find the following more just and extended notice of him in the Advertiser, from a sermon preached by Rev. John Parkman, the pastor of the deceased.

These reflections, my friends, on the subject of preparation for advanced life have been suggested, as you must have already conjectured, by the recent decease of the Hon. William Hale, who departed this life on the eighth of November, at the age of eighty-four; in whose old age, prolonged beyond the usual period, there was much that was truly venerable and interesting,—much that we might covet as well as with advantage imitate. His old age was serene and tranquil, because, during previous years, he fulfilled the conditions on which, under the providence of God, it mainly rests. It found him, though not exempt from some of the natural infirmities of his time of life, yet still free from those which he endures who has grossly abused his youth.

"No chronic tortures racked his aged limb;
For luxury and sloth had nourished none for him."

It found him possessed of a good reputation, among all who knew him, for strict integrity, unwavering honesty; as one who, in all his dealings with men, was thoroughly upright,—just; in whose principles men could repose implicit faith; as one lifted up above all possibility of disappointing confidence;—an honored citizen, and honored not more by the public offices of responsibility to which the public voice called him from time to time, and which he filled with a faithfulness that is better than mere brilliancy,—honored not more by these than by the universal verdict of the community,—from which there could not have been one dissenting voice,—that, in all the relations of life, he was what I have just portrayed.

He was not merely respected by the community in which he lived so long. His benevolence and charity,*—his courteous and kind demeanor,—his habitual urbanity, mingled with a dignity which hurt no one's self-love, and which bore the impress of a school of manners well nigh extinct,† his desire to avoid giving offence or wound to others' feelings, which, I believe, had a deeper and better source than merely the caution and prudence which characterized not only his actions, but also his speech,—these left, even on the minds of mere acquaintances, a pleasanter and a warmer impression than mere respect. Need I tell you that elsewhere more, far more, than this was true of the feelings which he inspired? Need I more than hint at the home in which he dwelt, and the circle of respectful, loving hearts which surrounded him; to whom he grew not less but more dear, as age advanced; whispering to them sadly, as it did, that soon that venerable form must depart!

"His youth was innocent, his riper age
Marked with some act of goodness every day;
And *watched by eyes that loved him*, calm and sage,
Faded his late, declining years away."

Our venerated friend was not unfaithful to another condition of serene and tranquil old age. Though, in his busy life, having but little time for extended culture, he always had a great love for reading; and its results, as well as the taste for it, had much to do, in the intervals of exertion, with his enjoyment. If his intellectual habits, and the caution and moderation which characterized him, led him to a preference of "the old paths," to a degree with which younger minds could not always sympathize,—his distrust of the new and untried, though coupled with great tenacity of opinion, did not make him unjust to the motives of those who held different views. You were sure of his candid judgment of yourself, although you knew beforehand, from a knowledge of his mind and character, what reception your arguments, and more especially your *speculations* would meet with from him,—yet even these, you were sure, would be entertained respectfully; preparing you, in your turn, to receive his brief dissent with deference, though not unfrequently brief dissent were all that he expressed.

Lastly, our departed friend fulfilled the most important conditions of a happy old age; he was a religious old man. His religion, as is the case indeed with every man's, was influenced by his temperament. It was a calm and sober principle, and was thus in keeping with his whole character. He was not accustomed to talk much of his religious experiences, neither was he in the habit of conversing much about himself in other connections. I presume that, had he been questioned in respect to these, during his last hours, his words would have been few; though they would have been sufficient to persuade all around, that his confidence was firm and his trust unshaken.

His piety was seen in its influence, as a constant guide, regulating the daily tenor of his life. It was shown, in not only avoidance of the dishonest, the base, and the impure, but in moderated desires, self-control, and sober views of the true ends of existence. Few men, I suspect, have been less troubled with doubts in respect to divine revelation than he.‡ It was the same with his unfaltering trust in God's love and mercy. His old age was tranquil, but he passed through many severe trials. He could not have borne them as he did, unless he had had foundations for confidence and peace, such as the world cannot give. He was prepared to die, not by what he said or left unsaid at the last, but by a character whose leading traits, tastes, and affinities were in harmony with the divine, the spiritual, the heavenly.

The aged man was prepared to die; but we, my friends, were ill prepared to lose him. And when we think of the loss to the community, which could not have known him as more intimate connexions knew him, what shall we say of their great loss? May those who mourn him most, meet this heavy trial in the same spirit of Christian resignation with which he met the trials and the bereavements of his lot! While they remember his integrity and his usefulness, let them imitate his meek trust in God his Father.

Brethren of this church and congregation! an aged fellow-communicant and worshipper has passed from our midst to commune now, we trust, with Christ, and to worship the Father in a temple not made with hands. Long will the remembrance of his venerable form—scarcely ever absent on Sunday, even in his extreme old age, from our company—abide with us. Some of us never saw him, except in the evening of his life. Let us pray that Christ may abide with us, even as we believe that he abode with him, even unto the evening. Perhaps the evening of some of us, who are not yet old, has already come. Perhaps our day is already well nigh spent, though we have not numbered half his years. The night cometh, but when we know not. Pray God it may find us prepared to unite with the righteous who have gone before; the good of all ages, the good of all times, the good of all creeds.

*The modesty of Mr. Hale was so great, that few, except the members of his family, and those benefited, knew of many of his good deeds. "I never shall forget," says one, "the emphasis and fervor with which he said, after making a great pecuniary effort and sacrifice for a benevolent object, 'I am glad I did it. I am glad I am not a Ralph Nickleby.'"

†One well acquainted with him remarks, "He had no company manners to be put off and on like a garment, but was as polite to his relatives as he would have been to a queen."

‡A friend (to whom I am also indebted for other information with respect to the life of Mr. Hale) writes me that any thing like flippancy in the discussion of sacred subjects was peculiarly revolting to him. She adds, too, that the family devotions were led by him every evening, and that she never heard any one perform this office with such a depth of reverential solemnity. In reference to another trait to which allusion has been made,—his candor of judgment,—she remarks, "His carefulness of the reputation of others almost equalled the immoveable gentleness of Geo. Dyer, who could be made to say nothing worse of an atrocious murderer than that he was a very eccentric person. Of an individual notoriously covetous, and miserly to the last degree, Mr. Hale observed, 'He is a great economist.'"

CLERICAL SORE-THROAT—MANAGEMENT AND CULTIVATION OF THE VOICE.

On this subject the opinion of Mr Macready, the eminent tragedian, is deserving of the greatest attention. In a letter addressed to me he says, "Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise, that is, not so much by long or loud speaking as in a *feigned* voice. I am not sure that I shall be understood in this statement, but there is not one person in, I may say, ten thousand, who, in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. The labour of a whole day's duty in a Church is nothing, in point of labor, compared with the performance of one of Shakspeare's leading characters, nor, I should suppose, with any of the very great displays made by our leading statesmen in the Houses of Parliament. I am confident as to the first, and feel very certain that the disorder which you designate as the Clergyman's sore throat is attributable, generally, to the mode of speaking, and not to the length of time or violence of effort that may be employed. I have known several of my former contemporaries on the stage suffer from sore throat, but I do not think, among those eminent in their art, that it could be regarded as a prevalent disease."

* * * * *

There is an article of clothing in common use, and especially among the Clergy, which, though it has no great connexion with the subject of cold, has yet in another way an injurious influence on the health of the vocal organs. The human body is so constituted throughout, that every organ called into moderate exercise is strengthened by that exercise; but if mechanical impediments are thrown in the way, and the free natural movements are hampered and obstructed, action becomes fatiguing. Every one is at once sensible that it would be more laborious to walk with the legs tied than in the natural way. Why is it that we do not as readily see that it is more fatiguing to speak at length, and in a raised tone, whilst the throat is confined in a *stiff unyielding cravat*, than if it were left at liberty for the free action of the muscles! Many cases of dysphonia clericorum are probably aggravated by the increased efforts necessary to counterbalance the restraint of this self-imposed fetter.

* * * * *

As by far the most directly exciting cause of dysphonia clericorum is strained, immoderate, and irregular exercise of the voice, the main precaution must be to moderate and equalize as much as possible those efforts; and here there are three rocks to be avoided, on which Clergymen, especially young Clergymen, are very apt to split, viz., *a rapid utterance, a feigned unnatural key, and long sermons*. Rapid utterance is a habit which is at once exhausting and injurious to the speaker, the vocal organs being kept on an incessant strain, and also very unprofitable to the hearers, especially to those of the unlettered class, as their minds can seldom take in ideas very rapidly, and whilst they are yet striving to catch the meaning of one sentence the speaker is gone off to another leaving their comprehension far behind. Any one who will talk to the poor on this subject will often hear the complaint, "Mr. So and So is a very fine preacher, but he speaks so fast, I can hardly follow him." A deliberate and distinct utterance is a great help to persons of this class, and would certainly tend much to prevent over-fatigue to the speaker.

The evil of speaking in a feigned or unnatural voice has already been touched on. This feigned tone is sometimes adopted under an idea of giving increased solemnity or impressiveness to the reading; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exist, the tone will follow; if it do not, the remedy is to strive after *it* rather than its expression. * *

[The example of Cicero is in point to show that it is the *unnatural* mode of speaking that is most injurious. He had become seriously ill, and began to show all the symptoms of consumption.]

"My body," says he, at this time was exceedingly weak and emaciated, my neck long and small, I used to speak without any remission or variation, with the utmost stretch of my voice and great agitation of my body. When I considered that by managing my voice and changing my way of speaking I might both avoid all danger and speak with more ease, I took a resolution of travelling into Asia, merely for an opportunity of correcting my manner of speaking, &c.

These observations cannot better be closed than by the following brief rules:—

"Form your voice, not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth.

"Deliver your sermons not pompously, but as a professor, and as a father in his family.

"Let there be the same kind of pause and of emphasis, as a man has in conversation when he is speaking on some important subject."

The exercise of the voice, under proper regulations, is so far from being injurious, that it is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respiration.—*Dysphonia Clericorum*, by Dr. Mackness.

THE LONDON TIMES ON SLAVERY. The political excitement in this country, on the subject of free soil, extension of slavery and slavery in the District of Columbia, naturally attracts attention across the water. The London Times of January 11, has a leading editorial on the subject. We copy the closing portion of the article

"The Union is no longer a cluster of independent states; it is now an empire dominating over a continent and giving laws to a world. It stands in the midst of unpeopled or half-peopled regions, of vast and sudden accumulations of men, of conflicting ideas, and wild disorder. It cannot refuse the mission which is pressed upon it. It has no alternative but to declare a moral preference when its voice is expected and its sanction desired. If a Republic or a Federal Union wishes to remain in its primitive integrity it must eschew conquest. Washington is no longer the Panionium of a few independent States, it is the metropolis of the great part of North America and claims a reversionary interest in the whole. It finds itself compelled to act up to that destiny and to speak in a general and imperial capacity.

As might be expected, the Southern representatives have taken high offence and no little alarm at these decided proceedings. The first impulse was to defy the Northern States, and threaten resistance to the decision of the Federative Government, as being against the spirit of the constitution. Milder or more cautious counsels have prevailed. It is now hoped that after much angry discussion, the question may be indefinitely postponed; and indeed with the present known opinions of the Senate against abolition, delay offers the best chance of success. As far as we can judge from the effect of popular decisions in the British House of Commons, we should pronounce it impossible that this stigma shall long survive in the Union. Every year strikes another blow at slavery, and brings another adhesion to the cause of freedom.

Last year we saw the French islands emancipated. This year—but we will not venture to predict, when the future is a continual surprise. It is evident, however, that in the Union there is a decided majority of representatives, people, and States against this notorious blot on the escutcheon of republican liberty, and that all feel themselves concerned to wipe it out. Such a feeling cannot but triumph over local interests and the letter of the constitution; unless we overate the earnestness of the American character. For the present the slave-holding States will be respected; indeed, they are so wedded to slavery that a change would be hazardous; but before long they will give way to the public opinion of the sister States, and the universal judgment of the civilized world; nor do we think the Union will be broken in the struggle."

FOOTSTEPS OF THE CHOLERA IN NEW ORLEANS.

[The following very interesting communication is from Rev. Theodore Clapp, of New Orleans, to the editor of the Universalist Trumpet and Magazine.]

Our city has been lately filled with gloom and alarm by the ravages of an epidemic. On the 13th of last month, what the Medical Board has pronounced to be the Asiatic Cholera, made its appearance on our Levee. No one is able to explain its origin. So far as we can learn, no vessel from Europe has brought a case of Asiatic Cholera to New Orleans, this season. It descended suddenly, like an avalanche upon our gay, busy and happy population. In the Winter season, this is one of the most lively and stirring places in the United States. On an average, there are from forty to fifty thousand strangers and non-residents among us this time of year. During the first ten days of the epidemic, a great part of this class of our inhabitants left the city. Every steamboat and vessel that departed were filled to overflowing, with passengers.—the panic was truly awful. Our old settlers, the Creoles and acclimated, remained firm and immoveable, like veterans on the battle-field. They are not in the habit of seeking safety in flight—in running from the post of danger. A more [generous, brave, warm-hearted population there is not on the face of the globe. Fear makes people selfish, mean and cruel. One of the sublimest spectacles on earth is the sight of a man intrepid in critical and dangerous circumstances, and self-forgetting and entirely devoted to the relief of the helpless and suffering around him. During the awful epidemics that prevail in New Orleans, we often see this moral sublimity displayed in its purest and divinest forms. Even in this far off emporium, with respect to whose inhabitants, Northern Christians so often express contemptuous opinions; the good, in the most extended meaning of

ceased. Confidence is restored. Strangers are returning. In a few days, things will flow on in their accustomed channels, and business-men will again be as active and enterprising, as if they believed themselves destined to live here forever. Almost all the deaths of the last month have been among colored people—the indigent immigrant and sufferers from abject poverty. In my large congregation, there has not been a single death, except among slaves. Not more than fifteen or twenty persons of note, in the whole city, have died. These all lost their lives by imprudence as to diet, and other particulars. The disease, in the earliest stages, or during the premonitory symptoms, has been perfectly manageable. This was not the case in the cholera that desolated our city sixteen years ago.

Affectionately, &c. T. CLAPP.

New Orleans, Jan. 7th, 1849.

CHRISTIAN REGISTER

BOSTON, SATURDAY, FEB. 17, 1849.

LETTER TO PRESIDENT WAYLAND.

No. II.

To Rev. Francis Wayland, D. D.,
President of Brown University:

Dear Sir,—

I propose, in my present Letter, to show the bearings of your statement concerning the *Nature of Faith* upon other important points—especially upon the doctrine of *Justification by Faith*. I shall first present the doctrine as you yourself seem to regard it, and as generally received among the churches with whom, in their and your sense of it, it is an essential article of belief, but of which, as it very plainly seems to me, your view of the Nature of Faith is subversive; and I shall then unfold my own view of the doctrine as entirely accordant with, and as it seems to me the logical consequence of, your view of Faith, while it is certainly in harmony with the Scriptures, especially the writings of the apostle Paul, from whom chiefly we in common derive our views.

The sermon from which I quoted in my first letter,—pp 173—186 of your volume of "University Sermons,"—has for its text, "A man is justified by faith, without the deeds of the Law." You say the word, "to be justified," signifies "that though a man be guilty, he is treated as though he were innocent; the demand of the Law against him having been for some cause set aside," p. 173. And again, p. 180, you say that "God, in virtue of the work of the Messiah in our behalf, pardons us, and treats us as just, as soon as he perceives in us this filial disposition." And yet again, p. 174, "in consequence of faith in Christ, we are justified, that is, pardoned, treated by God as just." I quote these passages only to reach your view of *justification*. They are sufficiently explicit, and show that you understand the term as it is generally understood in the orthodox churches, in the sense not of becoming righteous, not of possessing genuine, internal holiness, but of being treated *as though* one is righteous, when he really is not.

Now according to your statement of *the Nature of Faith*, faith is the very element and principle of righteousness. You say, "it at once places our moral nature in harmony with the moral character of God." In this exercise of filial confidence in God, is not our moral nature therefore holy as God is holy—holy, I mean, in the degree and to the extent in which faith is exercised? I know that in ethics you regard any particular act as virtuous or vicious from the temper of mind in which it originated. Is not therefore any particular act of obedience to God, holy by virtue of the temper of soul in which it was done? And if so, then is this filial confidence holiness, or, which is the same thing, righteousness; its exercise, even when no act should follow, would be righteousness; and therefore Faith *is* righteousness. Whoever exercises faith is a righteous man; not, is treated *as though* he were righteous.

I think it not difficult to show, (and I may at some future time attempt to show,) that the word, *to be justified*, in every instance where it is used by St. Paul, can always be interpreted best by the word, *to be* or *become righteous*, and the noun "*justification*" may also best be rendered *righteousness*; that is, moral goodness or holiness.—The signification which it has in the orthodox churches I regard as an exegetical fiction made to sustain a doctrinal theory. This theory, as held generally in the orthodox churches, is, that man is condemned by God's Law to endless punishment; that not being able to be saved by his own merits, he must rely on another's, viz. on the merits of Christ; that faith in Christ's merits, receiving his atoning death as an *equivalent* to the penalty of the Law, or as accepted by God in the room of man's endless punishment, is a *condition* on which we are *pardoned*, treated *as though* we were righteous, while we are at the same time only hell-deserving sinners. With the overthrow of such a signification of justification, which makes it mean only pardoned, is carried away the whole structure which rests upon it as a corner stone. And it is overthrown by the simple statement which you yourself, my dear Sir, have made concerning the Nature of Faith as consisting in filial confidence; which in its very nature, and on established principles of ethics, is the element and principle of moral rectitude, and, in its exercise, is *righteousness*. With the removal of this is shown also the untenableness of the position of the orthodox and other denominations, who have made their theory of pardon and acceptance, by virtue of faith in the merits of another, the very essential doctrine of Christianity; for not accepting which, whatever evidence one may give, in the life, of filial confidence in God, he is denied the Christian name and excluded from Christian privileges.

To return to your statement concerning the nature of Faith. I wish to present it, as I view it, in its relation to the Divine Law. I agree with you, my dear sir, in your sermon on "Justification by works of the Law impossible," p. 94, that the Law of which the apostle speaks is the *moral* Law. Or rather I regard it as the whole Law ceremonial and moral. I agree with you, that no man (the Son of man excepted) has perfectly kept this Law, but that every one has broken it, and incurred its penalty. How then can man be righteous?

No man *is* righteous regarded at any point of his life previous to the exercise of filial confidence in God. Here then is the provision not of Law but of Grace. In the exercise of filial confidence, God meets and pardons him, and he *becomes* righteous in the eye even of the Law which had condemned him—righteous, just in proportion to the degree and constancy of his filial confidence. Jesus came to restore this filial confidence in man. In some, indeed, as in Cornelius the centurion, it existed before he ever heard of Christ; but in the great multitude of mankind, Jesus, through his Gospel, is the author of it; he is the especial gift of God in producing it, and therefore it is not by the works of the Law, but by grace through faith that we become just.

Take another view. Filial confidence is virtually the true repentance. By repentance I mean, not sorrow, not regret, but change of mind—*metanoia*—change of mind towards God, regarding him as a Father to whose service the soul returns from its alienations and wanderings. By a remark of yours, p 100, that many, "conscious of the guilt of sin, have supposed that reparation to a violated law might be made by repentance and reformation," and that "this idea has at all times sought to ingraft itself upon Christianity and thus render needless the atoning sacrifice of Christ," I do not know but that you mean particularly liberal Christians. I cannot conjecture any other, and I have often heard just what you say applied to them. I confess that I have never met with any body yet, who, professing to accept Christianity, have ever expressed the disposition of which you speak. It existed among the Pharisees, who refused the authority of Christ; it may exist in some of every congregation—in Baptist and Orthodox as well as Unitarian—who do not profess to be Christian believers, and who know and who profess to know but little of the Gospel. But I am sure nothing is further from liberal Christianity than the "idea" you speak of. I am very sure that in conversation with the distinguished pastors of that faith in your city, or with any intelligent layman or laywoman devoted to it, you would find the "idea of *reparation by repentance*" the very farthest from their minds. But they would tell you that God has promised pardon on repentance, and that pardon is of grace. They would tell you that all the means which they have found efficacious to produce repentance are in the gospel, and none of these effectual without God's good Spirit—which therefore proves all to be of grace. They would tell you further, that all the aids to make repentance thorough, to perfect it in entire righteousness, are in the Gospel, and therefore of Grace. But Grace is in harmony with Law, and subserves and promotes it—and this especially through the helps and appliances and influences in Christ, or, which is the same thing, in Christianity, by which man is brought to repentance, and to entertain filial confidence in God.

By having done the deeds of the Law no man can be regarded as righteous, none *is* righteous—deeds of the ceremonial Law least of all, for this would make God the God of the Jews only—but neither the deeds of the moral Law; for by the moral Law is the knowledge of sin, and every man is a transgressor. But God through his grace has made provision to restore man to filial confidence, and so to righteousness—freely pardoning the past—and to make this new life, imparted through the gospel of his Son, increase until perfect righteousness shall be attained in reaching "the stature of perfect men in Christ Jesus." Then the Law which condemned man, can find nothing in him but what it must approve. Its penalty cannot reach him—for a perfectly holy man would make a heaven of hell, and he could say as did the Master, "The prince of this world cometh and hath nothing in me."

The principle of "justification by faith without the deeds of the Law" may be unfolded in yet another point of view, in harmony with your statement concerning the Nature of Faith, and free from the signification to which I have objected. The apostle may, and I believe he does, lay down his proposition of righteousness by faith in its broadest, most comprehensive terms. To do this, where could he put righteousness except in its inward principle. Well and truly does President Appleton remark, Works, vol. 2, pp. 26,-27, "If at the first moment of believing, the Christian be in a desert far from every object to which his charity might be shown, and he should there die, he would still be in a justified state, and be treated accordingly. The only difference between this Christian and another, whose works testify to his faith, consists not in moral qualities, but in external circumstances which are beyond his control. Therefore in view of Deity they are equally acceptable." President Appleton takes indeed the same view of *justification* with yourself, but he has given me an illustration by which I have been better able to comprehend the principle discussed by the apostle, who puts it upon a basis independent of "external circumstances," and who therefore says, "By faith a man is justified WITHOUT the deeds of the Law:" and again, "To him that worketh not, but believeth on him that justifieth the ungodly, his *faith* is counted for righteousness"— God regards it as such; it is righteousness. The principle is expressed—and designedly so, it seems to me—in such broad, comprehensive, immutable terms, that it shall hold good in the desert as well as in the populous city, shall reach even such as the repentant thief on the Cross, who there believed when the faith of the chosen disciples for a season failed, and which in every situation harmonizes with our Lord's affirmation, "If there be first *a willing mind*, it is accepted according to that a man hath and not according to what he hath not.

This principle of righteousness, therefore, is filial confidence in God. It is intelligible as well as comprehensive. The relation of the work of Christ to justification, is that he came to produce it—that is, produce filial confidence in God which is the principle and source of righteousness. In this view, faith in Jesus and faith in the Father are virtually one. If I confide in Jesus, he draws me to the Father. "Abba Father—" was his own exclamation in the garden, and was the expression of his own filial spirit. In whomsoever his work is begun, the same spirit is begun to be exercised, they have the spirit of Christ, they are righteous.

Regarding the filial spirit as the element and principle of righteousness, and manifesting itself in acts of righteousness toward God and man, I can see how it may exist in those from whose views of justification I dissent. Receiving the atonement as the expression of the Father's love to man and accepting pardon on the ground of the merits of Christ, they may come by means of these views to entertain filial love to Him by whom they are pardoned. But I think you will perceive that the same filial love may be reached through the view of the influence of Christ presented in the doctrine I have unfolded. Here then we may agree in the temper of filial love, while we differ in the mode by which it is made to spring up in the heart, or in spiritual illumination in regard to the truth of God, with various degrees of which you believe and justly say that the filial temper may exist. We may agree, too, in love to Christ. Certainly, agreeably to the view I have presented, he is the author and finisher of my faith, and if I have any meetness for heaven, I owe it to him.

As to any saving efficacy in the belief of an atonement, an efficacy which is so much insisted on throughout the various orthodox denominations, in press and pulpit, I know not that you assent to it—I should think you could not, consistently with your other views. What you say in your sermon on "Justification by Faith," upon the error "frequently affirmed that faith is the belief of the individual that Christ died for him in particular," could be said as truly of faith as a belief that Christ by his atonement has made it consistent with God's justice to show pardon.

"Such a belief [as that Christ died for me in particular] has, in fact," say you, "no moral quality whatever; it places us in no new moral relations to God, and is not productive of any change in character. And hence, when we would direct the anxious inquirer into the way of salvation, our effort should not tend to produce in him the belief that he is accepted, but to lead him to that state of true submission to God and love to his character, in which faith originates, and which is the essence of all real piety. To urge a man to the belief that he is saved without this temper of heart, is to practise upon him a gross deception. If his moral affection to God be right, peace of mind will be its necessary result; while peace of mind without it is a lamentable delusion."

To the above I most heartily assent. I agree with you in the absolute "necessity of submission to God and love to his character," as "a temper of heart" without which one cannot be saved. The result, not the particular method which may lead to it, is the essential thing. In the latter I may differ from you and from others, in the former I do most sincerely and heartily agree.

That the spirit of Jesus—his filial temper—his confidence in the Father—may abound in the churches; that the ministers of Christ, whose duty it is, now that their Master has passed into the heavens, to "pray" men "in Christ's stead to be reconciled to God," may be more successful in their mission; that the supplication of the filial spirit, "Our Father, who art in heaven, thy kingdom come, thy will be done on earth as it is done in heaven," may be answered fully in your heart and in mine, and in the hearts of our fellow men, and in the reconciliation of all the world to God, I know, my dear sir, is your desire and prayer to God. In this, I trust, I unite with you. May Christians love one another, may they seek to help one another, may they understand the truth and understand one another, may they not denounce as denying the Lord who bought them any who really breathe the filial spirit, may they not exclude from their hearts those whom God hath accepted, may they be one through a recognition of deeper principles than they now hold, and through more of the filial spirit than they now cherish. When this shall be realized, the moral power of the Church will, in Christ's name, effect the conversion of the world.

With the highest respect, and with Christian affection that no difference of speculative views could hinder,

I am very truly yours,

Nathaniel S. Folsom.

For the Register.

THE THURSDAY LECTURE.

This venerable observance, one of the few religious institutions which have come down to us from the very earliest days of New England, is still kept weekly. Religious services are held in the First Church (Rev. Dr. Frothingham's,) every Thursday, commencing at 11 o'clock, A. M., as when John Cotton, 2d pastor of the same Church, began his "Fifth Day Lecture," two hundred and fifteen years ago. The history of this ancient Lecture is highly interesting. While in the earliest days, it exerted a most important influence both in Church and State, and was very fully attended both by those near and by many who came long distances on its account, it has since experienced various fortunes. One wishing to learn of its origin and subsequent annals, is referred to the sermon preached by Rev. Dr. Frothingham, October 17th, 1833, on the completion of the 2d century since its establishment, and to the sermon of Rev. Mr. Waterston delivered in his turn, on resuming the Lecture, after a temporary suspension for repairs on the Church, Dec. 14, 1843. Such fragments of its history as can now be gleaned from the past, are there brought together. The numbers which had hitherto waited on the lecture began somewhat to lessen, we may judge, as early as 1696; since we are informed that in April, 1697, Rev. Cotton Mather "gave notice" that the lecture would, from that time, begin at 11 o'clock, instead of 12, and reproved the town's people "that they attended no better, and declared that it would be an omen of their not enjoying the lecture long, if they did not amend."

The great snow storm on Thursday, Jan. 26, 1715, mentioned in both the discourses above alluded to, so damped the ardor of the attendants at the lecture, that Chief Justice Sewall, says Mr. Waterston, quoting from the Justices' manuscript Journal, who had pressed his way through the drifts of snow to the Meeting House, made bold to count the worshippers, and found that "the number consisted of but sixteen women, and two hundred men."

I have found one reference to the same point, somewhat later, but which I do not remember to have seen quoted, and will add it here. It is contained in Dr. Chauncy's funeral sermon on Rev. Dr. Sewall, 4th pastor of the Old South Church, who died in Boston, June 27, 1769, in the 81st year of his age. His Eulogist, then Pastor of the First Church, where the lecture was kept, records of him, as among his chiefest graces, that he was ever foremost in upholding the institutions of religion; and gives us to understand that he never incurred the divine displeasure, as the manner of some is, by neglecting his attendance at the "Fifth Day Lecture," till burdened by infirmity.

"I shall not think it impertinent, because not unreasonable, to say here, though out of place, that Dr. Sewall, after he had been excused at his own repeated desire, on account of the infirmities of age, from taking his turn at the Thursday Lecture, was prevailed on to preach once more, when he thought it his duty to bear his last and, as it were, dying testimony against the shameful neglect with which this religious opportunity was treated; at the same time offering that which was powerfully adapted to awaken a concern in all serious minds to improve this special season for their spiritual good, as they might easily do it, in much greater numbers without damage to their secular business. The pious and well judged address he was enabled to make upon this occasion, had a temporary good effect. The lecture was observably better attended; but there soon came on a relapse into that same carelessness, which he reproved, and endeavored to guard against. Surely our Churches here have lost their first love to God's worship, and zeal to improve suitable opportunities for their edification in faith and holiness!—And they should "remember from whence they are fallen, and repent, and do their first works." That prayer was never more pertinent, than at this day, "Revive thy work, O Lord," in these declining Churches! And should it please God to do this this, I may venture to say, without pretending to the spirit of prophecy that there will not then be so thin and scandalous an appearance at our *Fifth Day Lecture*."

The Lecture is still upheld, and the spirit of the good old Chauncy may be gladdened, perhaps, that it has not utterly failed, and been forgotten in the land. Still shall we not take shame to ourselves, that our zeal for God's worship should not have so kept pace with the great increase of our population, that were a furious snow storm now to rage on Thursday, blocking up "streets and lanes," we could expect to find at the lecture not more than "sixteen women and two hundred men."

The lecture was preached in course, on Thursday, the 1st inst., by Rev. Dr. Pierce, of Brookline, who for more than half a century has regularly attended, either as preacher in his turn, or, besides being a diligent hearer of the word, often to 'set the tune'—that needful service which the Chief Justice above alluded to, we are told, was wont to discharge. We know not but, like the Justice, he may have 'counted the assembly,' when, by reason of a storm without, it has been made particularly small within.

A correspondent of the Register has alluded with just commendation to this recent religious service of Dr. Pierce; and likewise to the fact, which indicates a principle of vitality inherent in the institution, as well as the inherent vigor of the Dr.'s constitution, that the occasion was the *one hundredth* on which our venerable friend had been called to preach.

We rejoice in the continuance of this ancient religious observance, and especially that while those still uphold it whose personal knowledge of the occasion goes back somewhat towards its earlier days,—and while not a few of its devoted servants have gone to worship in the Church above, the number is not sensibly lessened of those who are willing to share its services.

F. A. W.

We subjoin the following notice of the Lecture from the Unitarian Congregational Register for 1849,—a useful work published annually by Messrs. Crosby & Nichols:—

"This lecture was commenced by John Cotton, second Pastor of the First Church in Boston, in the Autumn of 1633, and was at first, sustained by himself alone.

"Afterwards, by courtesy, it came to be preached by each of the ministers of the Boston Association, in turn.

"In the year 1845, the Association gave it back into the hands of the Pastor of the First Church, to whom by right it still belonged.

"By his invitation the following gentlemen are pledged to assist him in sustaining the Lecture. It is preached by them in the order of their College graduation.

John Pierce, D. D., Brookline.
Francis Parkman, D. D., Boston.
N. L. Frothingham, D. D., "
George G. Ingersoll, D. D., E. Cambridge.
Samuel Barrett, D. D., Boston.
Ezra S. Gannett, D. D. "
Alexander Young, D. D., "
Frederic T. Gray, "
William P. Lunt, Quincy.
Samuel K. Lothrop, Boston.
George Putnam, D. D., Roxbury.
Ephraim Peabody, D. D., Boston.
Thomas B. Fox, "
Chandler Robbins, "
Nathaniel Hall, Dorchester.
Cyrus A. Bartol, Boston.
George E. Ellis, Charlestown.
Frederic A. Whitney, Brighton.
Robert C. Waterston, Boston.
Richard Pike, Dorchester.
George W. Lippitt, South Boston.
Frederic D. Huntington, Boston.
William R. Alger, Roxbury.
Frederic N. Knapp, Brookline.
L. J. Livermore, East Boston.

WESTERN CORRESPONDENCE.

Christian Views.—Ware's Formation of the Christian Character.—Its Influence in a Baptist Church in Vermont.—Importance of circulating the works of our denomination.

Geneva, Kane Co., Ill., Jan. 22, 1849.

Mr. Editor,—I have just received from Boston, a box of books, containing fifty-five copies of the "Christian Views," by the author of the "Christian Layman," and twenty-four chapel hymn books. I think, from the examination I have given the "Christian Views," that it is a book which will prove exceedingly useful for general circulation. It is a much better book for this purpose than are many of far higher pretension in point of style. The plain common sense language in which it is written will commend it to the taste of many readers who are not so familiar with tropes, and metaphors, and flowers of rhetoric, as to appreciate their worth in the estimate of the literary amateur, and who prefer the expression of ideas in a plain, straightforward, earnest way. I think a book of the kind is needed, and am glad to receive it and aid in its circulation. If our friends throughout the country would purchase a copy for perusal and to lend to their neighbors, they would uniformly receive benefit in better defined views of Christian truth, and a deeper sense of its value, and do much good in extending the knowledge of our faith. Many thanks, in behalf of multitudes, to the author from whom these copies were received for gratuitous circulation. Thanks also to the "Book and Pamphlet Society" for the twenty-four new chapel hymn books. I would repeat the expression of my confidence in this method of doing good. We would be glad of fifty or a hundred missionaries of our faith to labor between the Alleghanies and the Rocky Mountains, and the Gulf of Mexico and the copper mines of Lake Superior. But in the absence of these, let us have as many books and tracts, bearing the great, and good, and fervent thoughts and sentiments of the modern apostles of primitive Christianity to the homes and hearts of men, as the means in the hands of our denomination will probably allow. By this means, ministers and missionaries will in a few years arise from among the people to supply the want, and aid in extending the knowledge and influence of liberal Christianity.

An important suggestion was recently made by some one with regard to a cheap edition of the works, or parts of the works, of the late Dr. Henry Ware, Jr. His "Formation of the Christian Character," and the few chapters of his unfinished work on "Progress in the Christian Life," are of great value.

Surely the foliage of that tree, whose leaves are for the healing of the nations, should be scattered over the world. At least, they should be circulated over our own country. A circumstance came to my knowledge not long since with regard to the work on the "Formation of the Christian Character," which I beg leave to relate.

In a flourishing Baptist church in my native town, in Vermont, there was a large Sunday School. The older scholars had long been instructed in the truths and duties of religion, in a very plain and practical way; but still they did not seem to apprehend exactly their duty as to the commencement of the Christian life. At last "Ware on the Formation of the Christian Character," was put into their hands. The first that read it said,—"This explains the whole subject so that I can understand it. I am now prepared to begin openly a Christian life,"—and as it passed from one to another it produced uniformly the same effect. Some fifty or twenty young persons were led by its perusal to join the Baptist Church.

This circumstance was related to me by one of the young persons who belonged to the class, and who spoke from personal knowledge, and I have no doubt of the substantial correctness of the story. The worthy minister and his society do not in all doctrinal views harmonize with us; but with regard to liberality, he is one of the *Father Taylor* sort of men, who can see and love truth and goodness beyond the bounds of his sect, and withal a man of liberal culture of mind, and of great weight and worth of character.

The good done by the circulation of such works is by no means limited to the nominal spread of our denomination, and it is to be sincerely hoped that the suggestion to publish them in cheap forms and large editions will find favor, and be speedily carried out.

I am, very truly, yours,

A. H. Conant.

For the Register.

MESSRS. HARRINGTON AND ROGERS.

I have read with interest all that has appeared in the Register upon the character and opinions of these divines, and especially that of the author of the history of Leominster in reference to the charges made against Mr. Harrington. I was aware of the traditions he refers to in proof of these charges, but I cannot agree with him in the importance he attaches to them as sources of evidence. In ascertaining some classes of facts they have their value, but in determining a man's metaphysical opinions, so often misrepresented and misunderstood by cotemporaries themselves, I do not think they amount to much. At the time of Mr. Roger's persecutions, his friends and adherents, feeling deeply aggrieved, retorted upon Mr. H. the charge of heresy, on the ground of his previously well known liberal and catholic tendencies—not from his declared opinions or from any exact knowledge of the shadings of his theology. After Mr. Harrington's published sentiments, which come down to within four years of the transactions in question, and which were then Trinitarian, the best possible evidence which the case admits of, is the testimony and the impressions of his own parishioners and church-members—those who heard him preach from week to week and from year to year; whose opinions took their first form and coloring from his; who saw him daily and communed with him in their houses, and who grew up to manhood and womanhood under his ministry. Several such persons were living five years ago,—one in particular whose age was verging on to a hundred years, but whose recollection of Mr. Harrington were vivid and clear, and who about the year 1757 was receiving the lessons of childhood upon his knee. From their impressions and from other considerations which I will not detail, I am convinced that at this period, Mr. H.'s opinions, though Calvinistic only in a qualified sense, differed widely from those of Mr. Rogers.

I am confirmed in these impressions by considerations intimately connected with the history of these times. But apprehending that the readers of the Register may not care to persue this subject further, I forbear to enlarge, thinking it possible that some one may yet prepare an article of more general interest, tracing the early development and progress of liberal opinions, and which, while it may do justice to this case and a class of similar ones, shall open an important chapter in the ecclesiastical history of New England.

E. H. S.

For the Register.

REV. JOHN BARTLETT.

It is not the object of the writer of this article to furnish a complete biographical notice of a friend and brother, by whose decease a church and society have been bereaved of a long-tried and beloved pastor. What is here offered is a simple expression of affectionate remembrance.

Mr. Bartlett in his early days gave indications of the character, which he sustained during his collegiate course and his subsequent long and successful ministry. At the time of his admission to Harvard College in 1801, he was a resident in Cambridge, whither his father and family had, within a few years, removed from Concord. In the class of which he was a member he, as a scholar, maintained a respectable rank. As a companion he was agreeable, and in his general deportment exemplary. It was his design after leaving College to become a minister of the gospel. While making preparation for that office, he served as chaplain in the Boston Alms House. In this station he gained the confidence, respect and affection of its inmates, to whom he cheerfully ministered with the ardor of a truly benevolent spirit. No one could be more assiduous than himself, in discharging the duties of an office, where benevolence united with piety was constantly demanded and might find free range.

In 1811 he was ordained pastor of a Congregational church and Society in Marblehead, under most favorable auspices. He commenced his career of fidelity and usefulness with the wish and the purpose to be the pastor of his flock, to make his people the principal objects of his attention, willing to endure hardness, as a good soldier of Jesus Christ. Those among whom he spent the greater part of his life, can bear testimony to his unwearied efforts in their behalf. Indeed he united the two offices of pastor and physician.

Respected and beloved abroad, as well as at home, he never relaxed his exertions within the limits of his own Society. *There* was the scene of his usual labor. *There* was the field of his usefulness.

Few so long as he have retained their connection with the same society. At the time of his settlement a difference in regard to theological opinions had not caused a division among the Congregational churches of New England. When afterwards a separation took place, and mutual communion was to a certain extent interrupted, Mr. Bartlett was found in the ranks of those, who are denominated liberal Christians; a Unitarian, though not sectarian in his temper. His peace was not materially disturbed by this circumstance, the views of a majority of his society being in harmony with his own.

As few have so long retained a connection with the same society, so likewise few have labored more earnestly than our deceased friend, for the temporal and spiritual interest of their flocks.

He was removed at an age when the hope had been entertained, that although in the decline of life his strength would not be materially abated nor his vigor be essentially impaired. But disease laid its hand upon him, and after a short period of bodily suffering and mental weariness, death came to relieve him from all the ills of earth. Long will he be remembered, as the faithful pastor. To his family and friends, with the bereaved society, our sympathy is extended. While they lament that he was so soon removed from the scene of his labors on earth, they have consolation in believing that he has gone to receive the rewards of a good and faithful servant.

Feb. 13th, 1849.

UNION CONFERENCE MEETINGS.

The seventh of the series of Unitarian Meetings was held, Sunday evening, in the Rev. Mr. Huntington's church, Washington street. *Hon. James Savage* presided, as on previous occasions. The *Rev. Dr. Gannett* read the 373d hymn, which was sung by the choir and congregation, after which he offered up the opening prayer.

Mr. Savage. He could not doubt that others as well as himself had been moved by the language of our distinguished Governor. That portion of Gov. Briggs' remarks especially addressed to the young showing them how happy is a religious life, brought to the mind of the speaker an event which happened nearly half a century since. In conversation with a gentleman much his elder in years, a man of great intellectual powers, but who had not cultivated them as God had a right to demand, religion was made the subject of remark. The gentleman said that piety to him always appeared haggard, and this observation had never escaped his memory. The speaker had looked all around him to find evidence of its truth or untruth, and he could assure the young that it was wholly untrue. Piety is not haggard—it becomes the duty of the christian and accords with his natural affections—it is cheerful, happy, knowing that this life is but one of probation, a school in which the soul is to be educated for its future existence. And why is not the religious man as well entitled as any other to exercise all his faculties, to indulge in all proper enjoyments? Is there any reason why his life should be gloomy and dark? But he must remember that He who formed the ear ever hears—and He who formed the eye ever sees. Crime is always haggard—*sin makes* the sinner miserable. There is then no more fitting season than youth in which to devote the life and thoughts to God.

In men who have passed the age of three score there may be some excuse for dullness; old age is ever prone to look backwards—pleasant memories cling around the man of many winters. But the young look forward in hope, and this is a much more powerful agent than retrospection. But the speaker urged his young friends not to defer the seeking of religion to a late period in life. Though life, according to common events, may be short to the man past three score years of age, it may be much shorter to him who is but entering upon his career.—Protracted life at the most will continue but a few short years, and is only afforded to man as a school for a state of being as continuous as God Himself. The young must not be permitted to forget their spiritual interests, to become wholly absorbed in the business and pleasures of this life—or the youthful soul to waste all its fire and energy in idleness. Mr. Savage would express the hope that there were laymen present whose hearts were full, and who would be prompted to address the meeting. He did not think it either desirable or right to place a sole dependence on the clergy, to create and keep alive a more vital and spiritual feeling among us. It must be borne in mind that the same language from the mouth of a laymen will often produce a much happier effect than from the mouth of a clergyman.

The *Rev. Mr. Bartol* next addressed the audience. He desired to speak not officially as a clergymen, but as a fellow believer and a fellow Christian with all present. Religion was not haggard. These meetings with their prayers to Almighty God, their hymns of praise, offer nothing of a gloomy character, but a right improvement of them would add to the health, the joy, the life of the soul. Such meetings, and such exercises leave no sting behind. An irreverent, disobedient and godless life leaves a sting.

Religion, continued Mr. Bartol, is both social and personal, and I never feel its personal nature more forcibly than when in a crowded assembly. And it will be in vain that these assemblies have been held unless something is done to quicken and strengthen this personal religion. It has been said of Joseph Story and Jeremiah Mason, by a distinguished statesman, that both felt the supreme importance of the personal tie which bound them to God, and if men of as commanding intellects as they possessed, could thus acknowledge the claims of religion, who shall be found to deny them, or to pronounce piety haggard, unnatural, unworthy of cultivation by a strong intellect.

It has been said of Protestantism that it does not unite, but divides and divides until it brings man to stand by himself, and thus induces a conflict of individual opinion. But let him who thinks thus, look to these meetings and he will see that religion is as well social as personal, and that the cultivation of the former is quite as important as the latter. But there are no divisions in religion—there can be no such divisions—there are divisions in speculation, in theology; but humanity, patience, and indeed all the Christian virtues are identical in all minds. The religious sentiment that exists in one mind not only binds it to God but to every other religious mind. Wm. Allen, the English Quaker, a man of fervent piety, was a great traveller. In the course of his travels he visited Russia and there met with a Greek, from the town of Zante, who had often expressed a wish to see him. Unfortunately, the Greek could not speak English, or the Englishman Greek, but both understood a few words of Russian. After being together some time and not readily understanding each other, the Greek with a smile upon his countenance, pointed to heaven and uttered but the simple word God, as the common bond of union; and thus the Rev. gentleman would have recognized no bond less broad than God in Christ our Lord.

G. W. Warren followed Mr. Bartol. He felt rejoiced that Unitarians had made this movement of holding Union meetings, and he trusted that they would be attended with such results, and exhibit religion in so happy a light as to draw all men unto it. He believed that they would afford an opportunity for an expression of feeling which had long been pent up, and which, if not expressed, the meetings would fail of accomplishing the object contemplated when they were first held. To his mind they have served already to break up much of the spiritual indifference existing in the community, and removed many doubts which hung around his mind. It has been the want of such Union meetings that has tended to preserve the dull cold state of feeling which has long prevaded the Church.

Mr. Warren related an interesting anecdote of a young man, showing the manner in which his attention was first called to the subject of religion, and in conclusion expressed the hope that Home missions, the books and literature of the denomination, and the subject of the benevolent fraternity of the city would receive more attention. He also urged that more of the social element should be introduced into the churches.

Mr. Baker of South Boston, made a few remarks, but we were unable to hear them.

The *Rev. Mr. Lovell* had attended the previous meetings, and the two were the only Sunday evening meetings that he had attended for five or six years. It was not ordinary interest which had drawn him out. He was glad to hear them called Union Meetings. He had heard some epithets used, which, if they had not been explained by the speakers, would have held out the idea of sectarianism in the holding of the meetings. But he did not believe them to be sectarian in character. There was ground enough upon which all Christians might agree, and let alone the doctrines upon which they differed,—and these latter were very often unimportant in character. He was glad to hear laymen invited, and to hear them address these meetings—they could often do much good, and always could bear witness to the truths uttered by their pastor, during the day, from the sacred desk.

Some persons had spoken of the influences of religion as postive and negative, and without enquiring into the propriety of the use of these terms, he would say the negative effect of such meetings was to keep young men from attending other places of a Sabbath evening, and perhaps of a decidedly immoral character. But these meetings go farther, and seek to bind man to his God—to elevate his thoughts from this world to Heaven. He would that there were less of religious divisions. An elderly clergyman being once asked why he extended charity to another of a widely different belief, replied—a man may live in error, die in error, and still go to heaven—but to live without love and to die without love, a man can never enter there. And such is my religion, said Mr. Lovell.

The *Rev. F. T. Gray* closed the addresses of the evening with a few remarks upon the work to be done, and the importance of speedily doing it. He urged all, if they would secure the highest happiness, to devote themselves to a religious life, but to seek religion not in one denomination, but wherever the truth is presented.

The 594th hymn was sung, the benediction pronounced by Rev. Dr. Gannett, and the meeting adjourned to next Sunday evening, at the Federal street Church. [Journal.

NEW PUBLICATIONS.

Leaves from Margaret Smith's Journal in the Province of Massachusetts Bay, 1678-9. Boston,—Ticknor, Reed & Fields, 1849.

The reading public were generally apprized of the intended publication of this volume. It has now made its appearance. To us it is an exceedingly attractive book. In spirit and form of thought, it is a fine creation of genius. And it is fragrant with sentiments of true piety. The publishers have issued it in their usual very neat, beautiful style. The work appeared first in the columns of the National Era, from which several of the chapters were transferred to the Register. Our readers, who so much admired it, will be glad to know they can now have it complete. Though still no author puts his name to it, every body ascribes it to Whittier, and it will justly increase his fame.

The Monthly Religious Magazine. February.

This number contains the excellent sermon preached at the dedication of the new church edifice of the First Parish in Brookline, Dec. 1, 1848, by Rev. F. N. Knapp; also another of those valuable articles from Rev. T. Hill of Waltham, illustrating the connexion between Natural Science and Religion.

The Mass. State Record and Year Book of General Information. 1849. Edited by Nahum Capen. Vol. III. Boston: James French, 78 Washington St. 1849.

It is the wish of the editor and publisher, to present the institutions, the industry, and numerous resources of Massachusetts. They do this with much fulness. They have compiled and presented a volume of statistical information that must be particularly acceptable to business and proefessional men.

The Daguerreotype No. 8 and 6.
Littell's Living Age, No. 249.

It is impossible, probably, for these two Magazines not to select sometimes the same matter. To those who take both Magazine's, this is not so pleasant; and both seem to be more and more indispensable

The Life and Reign of Pope Pius the Ninth. With an accurate likeness. By John Dowling D. D. New York.

This includes also a sketch of Gregory xvi, Predecessor of Pius ix., and both were prepared as a supplement to the 17th edition of Dr. D's, History of Romanism. We cannot speak of the work from perusal. Those who do not like popery, will however find a good hater of it in Dr. Dowling, and a nervous writer that will not allow them to go to sleep while reading his pages. The pamphlet will be found at Wiley's, and we doubt not is well worth reading.

The Antiquarian, A Collection of the most popular and useful Ancient Church Music: By Leonard Marshall. Boston: Published by C. K. Keith, Court Street. 1849.

This volume contains the gems of Billings, Holden, Holyoke, Swan, Belknap and a host of others. We may be unlike others, but for our personal use we would give more for such a singing book as this than for all the volumes that have been published for the last twenty years. The tunes that were familiar to our childhood; the songs that beguiled and charmed us in the nursery even as well as in Church; that we used to hear sung with a freedom and fervor which we miss so much in our modern choirs; that rolled out from numerous lips in the congregation as well as choir, with a power that used to thrill us through and through, and that we almost expect to hear sung in heaven—these are all here. But we are aware that there are multitudes who have not these associations to make welcome this volume before us. We are the more sorry for them, and sorry for the churches who have been trained to a style of music less adapted to make melody in the heart.

The book is finely got up, and we hope it will find a place in every choir, at least for occasional use.

The Electic Magazine of Foreign Literature. Wm. H. Bidwell, Editor and Proprietor. Feb. 1849.

A fine Mezzotint of Columbus and the Franciscan Prior, with excellent selections in large type, go to make this a very agreeable and instructive number.

Dudleian Lecture. Rev. George W. Blagden, Pastor of the Old South Church, has been chosen to deliver the Annual Dudleian Lecture, on the second Wednesday in May next, in the College Chapel at Cambridge, and has accepted the appointment. The subject of the present year is "The Errors of Popery."

Preacher of next Election Sermon. On Wednesday, Feb. 7, the House elected at second balloting, Rev. Dr. Hitchcock, President of Amherst College, the preacher of the next Election Sermon.

The vote stood for Dr. H. 139, for all others 72.

For the Register.

TEACHERS SOCIAL UNION.

We would call the attention of all Sunday School Teachers and friends of Sunday Schools to the meeting of the Teachers' Social Union on Monday evening next, at the Chapel of the Church of the Saviour. This association has now been in existence nearly seven years, and we know that much good has been accomplished by its monthly meetings and the discussion of important questions connected with the welfare of our Schools. During the last three months, instead of the usual discussions, addresses have been delivered by distinguished clergymen of our denomination. These addresses have been replete with wise counsel and instruction, and we hope have done much to infuse into the hearts of our Teachers a new and more vital interest in the welfare of the Sunday School. The address on Monday evening next will be delivered by Rev. C. A. Bartol, and we hope that all Superintendents, Teachers and friends of Sunday Schools will be present. This is the last address proposed to be delivered at present, and we know that all who attend will gain much to aid them in their efforts to advance the standard of our schools, and to bring them nearer that standard.

J. R.

For the Register.

Sunday Evening Meetings. We would suggest to those who speak on these occasions, if a quarter of an hour ought not to suffice for each person's address! More than this may be wearisome to the audience, and certainly shuts out some person who has an equal right to participate. No one ought to rise at such times, who is liable to self-forgetfulness, until he has secured some friend to warn him when the sands run low. The ablest of the Wesleys used to make twenty minutes' sermons, and when a dozen are desirous of speaking in the space of two hours, the hearers are most gratified with the short speeches, and least impressed by the long ones. A few simple, hearty words of exhortation are what we need now, not an argument, not a sermon, not a harangue.

☞ The next Sunday evening meeting will be held at Dr. Gannett's church at seven o'clock.

☞ Rev. Warren Burton, recently of the Ministry at Large in this city, has accepted an invitation to the same Ministry at Worcester, and to the Chaplainey of the county Jail. From his warm sympathy with the poor, his earnest philanthropy, his extended experience in this peculiar walk of benevolence, we rejoice that our Worcester friends have secured the services of Mr. Burton, and are about to support his Ministry so unitedly and heartily. H.

☞ Mr. Hasbrouck Davis, son of Hon. John Davis, has accepted an invitation to the charge of the Unitarian Society at Watertown.

Manchester, N. H. We understand that the Unitarian Society in Manchester is in a flourishing condition. We notice by one of the papers, that Rev. Mr. Fuller, pastor of the Society, has recently delivered a course of doctrinal Lectures, which have been very fully attended.

Professor Norton.—It is gratifying to observe in various ways, the honor in which the names of many American scholars are held abroad—nor so much this, as to know how wide a work they are accomplishing for truth and letters—how far beyond the immediate limits of their own country their influence is spreading to uphold the institutions of learning, of freedom, of religion. Among these honored names is that of Professor Norton, to whom Rev. D. Davison, the English translator of M. Coquerel's recent valuable treatise on Christianity, pays the following just tribute.

"Much has been done to effect this end" (the commendation of Christianity to "universal acceptance" by showing its ability "to stand the ordeal of every human test") in "Germany, Switzerland, France, America, and England; of which perhaps one of the most splendid proofs is the recent work of Professor Andrews Norton on 'The Evidences of the Genuineness of the Gospels,' a work based upon solid learning and deep research, distinguished by calmness and impartiality of judgment, and a full and elaborate consideration and refutation of the objections urged against Christianity on historical and critical grounds."

☞ We had intended to notice the Methodist Quarterly Review—especially an article on Dr. Channing, to which reference is made outside—but we must defer it till next week.

☞ The Independent, of Feb 1, comments on the Register's statement of a portion of the Unitarian system in a spirit, we are glad to acknowledge, of entire fairness and justice. We hope to reciprocate it. We had prepared a brief reply this week, but it is excluded for want of room.

☞ An Obituary of Dr. Leonard is also necessarily deferred until next week.

☞ The poem from the Dorset Dialect on page fourth, came to hand before the request, which was renewed in last week's Register, was laid before the friend to whose kindness we owe these beautiful selections.

GENERAL INTELLIGENCE.

Orthodox Interest in Boston. Meeting at Park Street Vestry. An adjourned meeting was held at Park St. vestry, on Thursday evening 18th inst.—Says the Puritan, in a report of the proceedings of the meeting, (which we abridge:)

"It was stated that the City Missionary Society had no purpose of opening other chapels than those now supplied, at Suffolk street, at Lowell street, and at the Old Colony Railroad Depot. It was agreed on all hands that the chapel at Suffolk street ought to be sustained, that the necessities of the growing population in The Neck, demand its continuence and immediate enlargement, and that the character of that population justifies the expectation that the enterprise there may soon become independent of foreign aid. The opinion was expressed, that the number of sittings in the Orthodox Congregational Meeting-houses of the city proper, is great now, in proportion to that class of the supporters of religious institutions who are most to be relied upon, as it was ten, or even thirty years ago. There is room, it was supposed, in the churches of Salem street, Bowdoin street, and Pine street, which are conveniently situated for the accommodation of the several districts where the chapel enterprises are in progress, or many more than are yet gathered in those chapels; and what is needed, is an effort accompanied by suitable internal arrangements for bringing them into these churches. It was also objected to the prosecution of the chapel enterprise, that it absorbed too much the means which were required to support colporteurs and missionaries at large; and that this latter was, in the present state of our population, the more important function of the city Missionary Society.

But on the other hand, some maintained, among whom was the Chairman of the meeting, Hon. Pliny Cutler, that both these departments of effort, ought still to be encouraged and carried on with vigour. Efficient measures should be taken to raise the funds wanted. The progress already made, at the two points referred to, evinced the value of these particular enterprises. We must not wait for these old churches to be filled. There is a limit, beyond which a church does not fill up. These destitute people will not be brought into the old establishments, either of our own or other denominations.

On the whole, it was evident that the subject is one which is attended with great practical difficulty in the minds of our most judicious citizens; and that there exists a real and honest difference of opinion in regard to it. A *Resolution*, submitted by Deacon Proctor, to the following effect, was passed at the close of the meeting.—That the policy of the City Missionary Society, in disbursing their funds, in part, for the support of the chapel enterprise, merits the confidence and patronage of the churches. But it may be questioned whether, in view of the expression of sentiments obtained, the Society will feel itself strengthened at all by this faint action, in its assurance of success in carrying out these enterprises."

Pauper Immigration. Washington, Feb. 8, 1849. Mr. Webster laid before the Senate today, the following resolution:

Resolved,—That the Committee on Commerce inquire into the expediency of providing by law for the taking proper security on the arrival of alien passengers in the United States, who are diseased, or impotent, or paupers, or likely to become paupers, that such alien passengers shall not become a public charge for support and maintenance either in the ports or places at which they may arrive, or in any other part of the United States to which they may proceed.

Mr. Ashmun offered a similar resolution in the House. It is probable that this movement is somewhat connected with the decision of the Supreme Court, which denied the constitutionality of State laws for taxing alien passengers.

The Judges of the Supreme Court have each given an opinion on the alien passenger laws. They have put the whole question of the constitutionality of such laws in doubt and mist. A slight in the composition of the Court of nine Judges will upset this decision. These separate opinions are to be deprecated as a great nuisance. It is of more consequence to society that the laws should be settled, than that it should be wise. We can alter a bad law, we can even change the Constitution, but uncertain law is tyranny. [Journal of Commerce.

George Miller. This individual, whose case has been so long before the people, for forgery, was sentenced on Monday morning last, to the State Prison, for *nine* years, including three days solitary confinement.

Attendance on Schools. On Monday, Feb. 12, in the *House*, the Committee on education was directed on motion of Mr. Soule of Boston, to consider the expediency of passing a law giving to Mayors of cities and select men of towns, discretionary power to compel the attendance upon the common schoos of all such children as habitually neglect them.

A Popish Outrage. An event of recent occurrence in St. Augustine, Florida affords a fair illustration of what Protestants might expect in case of Popish ascendency in our country. Rev. R. K. Sewall, the esteemed pastor of the Presbyterian Church in St. Augustine, Florida, in a recently published work entitled, "Sketches of St. Augustine, with a view of its history, and advantages as a resort for invalids," ventured in his historical sketch to refer to the well authenticated fact, of the fearful massacre of the Huguenot colony, on St. John's River, by the Popish Melendez, acting by the authority of the Spanish king, with such comments on the tragedy as an enlightened man should make. The appearance of the work infuriated the Roman Catholic mob, who assailed Mr. Sewall, and compelled him to flee from the town in order to save his life. He escaped with difficulty, his wife and family being left in the care of his friends. So malignant is the feeling towards him, that he dare not return, and as may be seen by his own letter, and the action of his Presbytery, the mob has actually succeeded in permanently separating him from his flock, which is scattered as sheep without a sheperd. Even admitting that the publication was indiscreet, which we are by no means disposed to say, is it to be credited, that in this land of free presses and free religion, a man cannot republish historical facts without endangering his life, and sacrificing all his social comforts, whose crime has been to quote the American historian Bancroft! [Presb.

Whig Candidate for Governor of Rhode Island. Henry B. Anthony, Esq., Editor of the Providence Journal, has been nominated by the Whigs for Governor of Rhode Island.

President of Amherst College. President Hitchcock is obliged, from feeble health, to suspend his duties for the present, and is intending to visit a warmer climate.

Writings of John Adams. In the Senate, on Tuesday, Mr. Davis of Massachusetts presented the memorial of Little & Brown, asking the patronage of government in a publication which they propose to issue, of the writings of John Adams, Second President of the United States.

Fire at Jamaica Plain. On Monday night a dwelling house owned by Mr. John Dove, and occupied by Rev. Mr. Reynolds, was mostly consumed, with the stable and out-buildings. The fire commenced in the stable, and as there had been no light in the stable, it was supposed the fire was caused by an incendiary. Mr. Dove's loss is $2000, partly insured at the Norfolk Mutual. Mr. Reynold's furniture and library were nearly all saved, but very much damaged; insurance about $1500.

Orthodox City Missionary Society. The Society held its annual meeting at Rev. Mr. Kirk's Church, on last Sabbath evening. An abstract of the annual report was read by the Secretary. He stated that the population of Boston was about 125,000; 45,000 of whom were foreigners. 3,000 of the Irish were Protestants. The city police had ascertained that there were more than 700 houses of ill-fame, occupied by 5000 abandoned females. The number of places, where rum was sold, was about 1,500. Crime in every form, is rapidly increasing.

The missionaries have 446 tract distributers associated with them in their labors. They have induced large numbers to attend public worship; gathered 552 children into Sabbath schools, and 121 into day schools.

The church connected with the Suffolk street chapel, numbers 121. The present edifice is filled to overflowing, and they purpose to erect a new house of worship. At Lowell street a hall, which holds 300, was well filled with attendants, not one quarter of whom, it was supposed, could be brought into other evangelical congregations. A flourishing Sabbath School had been gathered; and not more than one sixth part of its members could be brought in elsewhere. Their expenses are provided for until June next, the City Missionary Society paying the rent of the hall. After that time they calculated, that of the total amount wanted ($1700) they shall raise $1300 among themselves, and obtain $200 from the Mass. Home Missionary Society. They do not *intend* to rely on the City Missionary Society for a single cent.

The enterprise at the old colony Depot was commenced in 1849. They have an average attendance of about 300, in a hall fitted to accommodate from 400 to 500. It is often nearly filled. Their Sabbath School, gathered from families not connected with other congregations, has grown from about 40 to 150 or 200. About fifty families are connected with the congregation.

The receipts of the Society have been, $4,120, and the expenditures, $5,192, leaving the treasury $1,000 in debt. [Recorder and Puritan.

The New York Association for Improving the Condition of the Poor. Over 4000 of our most worthy citizens are members of the Association. Its officers are well known for their philanthropy—respected and influential. A supervisory council of five members to each ward, and from eleven to eighteen visitors are appointed, who divide each ward into sections, by which means they can canvass the whole city, and investigate carefully all cases coming to their notice. During the fiscal year, terminating Nov. 1, 1848, the Associatien gave relief to 24,030 persons refused aid to 4,010 applicants, ascertained to be unworthy. Amount expended during the year is $25,413.59. This Society proposes to erect one or more model dwellings, as the tenements now occupied by those needing aid are not the most desirable. [N. Y. Evan.

Henry Clay was elected to the United States Senate by the Legislature of Kentucky, on the 1st inst., for six years from the 4th of March next.

Illinois Resolutions. On Tuesday, in the United States Senate, Mr. Douglass presented the resolutions of the Legislature of Illinois, instructing the Senators and requesting the Representatives of that state "to use all honorable means to procure the enactment of such laws for the government of the territories acquired by the United States under the treaty with Mexico, as shall expressly declare that there shall be neither slavery nor involuntary servitude in those territories, unless for the punishment of crimes."

The commerce of the United States, foreign, coastwise, and inland, is increasing rapidly every year; and it will, if no curse in the form of disunion and domestic dissention fall upon us, rise to a magnitude of which history affords no parallel, greatly surpassing that of England, which is no now immense, beyond any thing that the world has ever yet seen.

Great as is and will be our foreign commerce, the traffic coastwise and along the great lines of internal transportation is vastly greater, and increases in a much more rapid ratio.

We have selected from the detailed tabular statements of the foreign commerce for the financial year ending 30th June last, a few leading items:

Total exports of the year,	$132,904,121
Total imports of the year,	154,997,928

Of the exports $15,841,616 were in specie, so that we actually imported more than we exported of merchandise, $37,035,423, This difference was settled by paying nearly $16,000,000 in specie to foreign nations, and the remaining $22,000,000 against us must have been settled by profits on merchandize, or freights, by evidences of debt in the form of stocks, &c., or by insolvencies. The export business is known to have been rather unprofitable, as our sales generally sold lower in foreign countries than they did at home, and it is probable the difference against us was mostly settled by the remittance of National and State scrip.

These statistical tables are valuable to the politician, the merchant, the manufacturer, the mechanic and the agriculturist, and no one can hope to prosper permanently in his business, without carefully consulting them. We may publish them in full hereafter, but at present have room for only the annexed items.

We give in one group, for the purpose of comparison, the aggregate amount of exports, and the leading staples which went to make up that amount.

Aggregate of exports	$132,904,121
Cotton	$61,986,294
Flour	13,, 94,109
Pork	9,003,272
Tobacco	7,551,192
Cotton Piece goods	5,716,245
Indian Corn	3,837,483
Indian Meal	1,807,561
Products of the Fisheries	1,980,663
Products of the Forest	6,286,837
Wheat	2,669,175
Rice	2,331,824
Beef, tallow and hides	1,905,341
Butter and Cheese	1,361,668
Specie	13,841,616

The tables show a diminution in the exports compared with 1847, of $32,882,479; in breadstuffs of $32,012,679; in the products of the fisheries of $1,487,370; and an increase in Cotton of $8,582,446; of Tobacco $289,000; of Cotton manufactures $1,632,682.

The imports are composed of a much greater number of articles, but they are led off by the articles subjoined.

Aggregate of imports	$154,997,928
Cotton Manufactures	$18,421,589
Silk Manufactures	17,409,963
Woollen Manufactures	14,597,896
Sugar	9,671,881
Coffee	8,199,129
Tess	6,217,111
Molasses	3,435,703
Cigars	1,360,468
Salt	1,042,502

Foreign News. The *Niagara* arrived at this port, Sunday, Feb. 11, about noon, bringing fourteen days later intelligence from Europe.

England. The *commercial* advices are favorable. The *cholera* does not abate. It was stated in papers by the *Canada*, that the cholera had appeared in a very aggravated form at the establishment for the farming of the pauper children of the metropolitan districts, at the little village of Tooting five miles south of the Thames—120 children were taken ill at the first breaking out of the disorder, many of whom died. The inquest which was empannelled to inquire into the cause of the deaths of the children, who perished from having contracted the malady at Tooting, has brought in a verdict of manslaughter against the proprietor of the establishment who "farmed" the pauper children of various parishes in London, and he stands committed for trial. From the evidence taken, little doubt can be entertained but that cold, insufficient clothing, want of cleanliness, and a deficient dietary were the predisposing causes to the malady which proved so destructive to the innocent victims who were swept away in a few days.

Robert Cadell, the well known Bookseller, a partner in the firm of Constable, & Co. Edinburg, the publishers of Scotts' Works, died at Edinburgh, 13th, ult.

In Ireland, outrages against property continue to be committed in all parts of the country. Incendiarism and the maiming of cattle are the principal offences.

France. M. Boulay de la Meurthe has been elected Vice President of the Republic by the Assembly. M. Boulay, is a moderate man in political opinions, and lost his election of colonel of the National Guard of the 11th Parisian arrondissement, immediately after the events of February, on account of his frank and courageous declaration that he was not a Republican. M. Boulay was always remarkable for his Bonapartist predilections, and it was he who year after year got up petitions to the chamber to annul the decree of banishment against the Bonaparte family, and while a deputy either presented or supported them strenuously when unsupported by others. M. Boulay also declined to attend the great banquet, the precursor of the revolution of February, which was to have been presided over by M. Odillon Barrot. M. Boulay's election was secured by a coalition of the Montagnards and the moderate Republicans.

The salary of the Vice President has been fixed at 48,000 francs per annum.

The new Vice President took the oath of office immediately after his election was announced. He received 417 votes; M. Vivien, 277; Gen. D'Hilliers, 1. votes lost, 2.

The preliminary motion upon the question of the dissolution of the Assembly, so much desired by the nation, has been carried by a slender majority of 400 against 396, and has been referred to the *bureaux* to report upon.

As usual, there are in the English papers rumors upon rumors, and various conjectures of the issue of things in France, but facts take place too fast for us to record them, and we leave the morrow to take thought for itself.

Germany. On the 19th January, after a debate of four days, the question of the appointment of a German Emperor was carried in the affirmative. The original proposal of the committee, "The dignity of the supreme head of the empire is vested in one of the reigning German princes," was adopted by a majority of—ayes 258, to noes 211. The republican party's motion for a directory was rejected by a majority of—noes, 361, to ayes, 97. The motion of Schuler, Wigard, and others, which would have made every German eligible to the supreme dignity, was also rejected by a majority of—noes, 239, to ayes. 12[illegible]

Italy. *Rome.* The relations between the Pope and his people, continue unchanged.

A conspiracy was discovered on the 13th among the officers of the line, to effect a result in favor of the restoration of the temporal power of the Pope. The Minister of War, exiled those officers from the State and deprived them of their rank.

India. On the 22d, in an attempt to surprise the Sikh forces, a portion of the British troops suffered a severe repulse and lost a number of their best officers. On the 2d and 3d Dec., a general battle was fought, in which the British defeated the Sikh troops. The Sikhs seem to have acted throughout with their accustomed bravery, but will not be altogether subjugated except at a considerable loss of human life.

Rush to California from Foreign parts. The English journals are full crowded with advertisements of vessels loading, enterprises organising, and joint stock companies forming—all set in motion by the continued favorable reports of the discovery.

In the ports of Germany and Denmark there are already vessels fitting out for the conveyance of adventurers to the auriferous region.

Paris competing with Boston in the Spirit Traffic with California. A late Paris paper states that there were at the date twelve ships fitting out of the port of Bordeaux for California, to take their departure in the course of the month of February, loaded with wine and brandy. The market for the products of the vineyards in France has been during the last eleven months in a state of depression, but these projected expeditions had revived the demand. One firm in Boston, it is said, have shipped 30,000 dollar worth of liquor to California.

☞ SUNDAY EVENING MEETING. The adjourned Sunday evening meeting of the Unitarian Societies, will be held at the Federal Street Church, (Rev. Dr. Gannett's,) next Sunday evening, Feb. 18,) at seven o'clock precisely.

On account of the crowded state of the meetings, those that desire seats will find it necessary to attend early.

And, the brethren who speak, are requested to remember the difficulty of filling so large a house when compactly filled, and gratify the most extant of the audience by the privilege of hearing. feb17

☞ MASSACHUSETTS CINCINNATI. The Members of the Standing Committee of the Massachusetts Cincinnati, are hereby notified to meet in the United States Hotel, on Thursday, March 1, 1849, at eleven o'clock, on business of the Society.

ADAMS BAILEY, Recorder.

Boston, Feb. 10, 1849.

☞ INDIANA STREET CHURCH. The Sabbath evening services at the Indiana Street Church, which were suspended, in consequence of the meetings at Rev. Mr. Huntington's Church, will be resumed again on Sunday evening next, when the Rev. T. S. King will preach.

Services to commence at seven o'clock.

☞ A contribution will be taken in aid of the church. feb17

☞ SUFFOLK STREET CHAPEL. The IXth Anniversary of the Suffolk Street Chapel Sunday School, will be celebrated by appropriate addresses, on Sunday evening next, (Feb. 18.) The services to commence at 7 o'clock.

Friends of the Chapel, of Sunday Schools, and of the Ministry at Large, are invited to be present. feb17

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, at the Chapel of the Church of the Saviour, at 7½ o'clock.

An Address to Teachers will be delivered by Rev. C. A. Bartol, and it is hoped that every Superintendent and Teacher connected with our Schools will be present.

feb17 T. GAFFIELD, Sec'ry.

☞ HOLLIS STREET SOCIETY. The Rev. T. S. King gave notice, on Sunday last, that he should preach the second discourse upon *Christian Doctrine*, on Sunday next, in the afternoon: that his subject will be, the "Mission of Christ." feb17

☞ THE OFFICERS OF THE MEADVILLE THEOLOGICAL SCHOOL, acknowledge with thanks the receipt, by Rev. G. W. Hosmer of Buffalo, of the following sums:—

From a Lady, $50.
From a Lady at different times, two sums of $25 each. feb17

MARRIAGES.

In this city, 30th ult, by Rev Mr Blagden, John Hartshorn, Esq., to Louisa F., daghter of the late Mr James Pickens, all of Boston.

In Malden, Feb. 1s, Mr S. appan Sargent to Miss M. Ann Faulkner.

In Duxbury, Mr Bradford Freeman, Jr., to Miss Cordelia, only daughter of Otis Weston, Esq., both of Duxbury.

In Peterboro', 1st inst, by Rev I Billings, Mr Augustus Fuller of Newton, Mass., to Miss Eliza Caldwell of Peterboro', N. H.

In Tyngsboro', on the evening of the 7th inst, by Wm Morse, Mr Daniel C. Mead of P., to Miss Naomi E. Terrill of Manchester, N. H.

DEATHS

In this city, on Monday morning Feb. 12th, at the "Boston Female Asylum," of scarlet fever, Martha Lane, 11 years.

3d inst, Benjamin Francis Alden, 3½ yrs—son of James and Ann Alden.

5th inst, Mr Joseph G. Stearns,

30th ult, Mr William Collier, 63 7 mos.

31st ult, Miss Salome Fessenden 80.

In Roxbury, 30th ult, Mr Samuel Dexter, 53.

In West Cambridge, 5th inst, Dr Thomas Jones, 42.

In Milton, 8th inst, Elizabeth B., 56, widow of Wm S. Beal.

In Quincy, 3d inst, Mrs Margaret widow of Deacon Josiah Adams and sister of the late Rev. P. Whitney, of Quincy, 75.

In Billerica, 28th ult, of scarlet fever, Ella Faulkner, youngest daughter of Calvin & Ann Rogers, 5 yrs.

In Salisbury, 26th ult, Mr Stephen I. Bagley, 85.

In Chelmsford, 15th ult, Mr Saml Parkhurst, 89, a soldier of the revolution.

In Waterford, Me., 21st ult, Mrs Aurora F. Porter, 33 yrs 10 mos, wife of Oliver Por, Esq., late of Lyn.

In Augusta, Me., 29th ult, Prorick A. Fuller, Esq., eldest son of the late Judge Fuller, 42.

In Concord, N. H., David L. Mell, LL. D., formerly U. S. Senator and Governor of that State, 76.

In Cincinnati, (O.) on the last Christmas Eve, Miss Margaret Newhall, a native of the city of Charleston, (S. C.) Two or three years since she accompanied her parents in exchanging their residence for the West. She carried to her new abode the advantages of a superior education, pure, simple, and affable manners, a commanding intellect, great strength of principle, and entire independence of character. With these she found and made abundance of friends in every class of society. Her bereaved family may be assured that in the city of her birth, her memory is cherished by the large circle here, to whom she was so fondly known. A life of irreproachable worth and christ piety was followed by a death of serene resignation and waiting hope. The religion and the promise of Jesus were her sure reliance to the last. She has een the Sun of her family circle; around her they all moved; her parents leaned upon her for support as found it. In counsel she exhibited the wisdom of a anced years.—If two paths opened up to her, she w sure to follow the right one. She was often flattered out it affected her not:

None knew her but to love,
None named her but to pra.

[Charleston, (S..,) Courier.

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THE undersigned gives notice that he has disposed of his Mansion and buildings and a portion of his Real Estate at Jamaica Plain, for a term of years, to Mr. CORNELIUS M. VINSON. Mr. V. is a graduate of Harvard, and is officially and personally recommended by persons of the highest respectability, with so much warmth and sincerity, that Mr. Greene, with great confidence, commends him to the notice and favor of parents seeking a residence for their children. Mr. G. indulges the hope that Mr. V. may acquire and long enjoy, not only the patronage, but also the friendship and kindness which for thirty years have afforded constant happiness to his predecessors, and which will insure their most grateful and enduring recollections.

CHAS. W. GREENE.

The Institution at Jamaica Plain, for many years under the superintendence of Charles W. Greene, Esq., will, after the first of April next, be continued under the charge of the subscriber.

This Establishment is especially adapted to the purposes of education, combining the advantages of a healthful and pleasant location, with large and convenient buildings, and extensive and watered grounds.

The courses of study will be liberal, and have direct reference to the future pursuits of the pupil. Particular attention will be given to the studies preparatory to College or Mercantile life, and likewise to instruction in the modern languages.

Great care will be bestowed on the Physical Education of the pupils, and on their forming habits of order, neatness and promptness. The harmonious development of the Physical, Intellectual and Moral powers, will be the basis of the system of Education.

The undersigned trusts that his preparatory studies at the Boston Latin School and Harvard University, with nine years' experience as a public and private teacher, will procure him a share of the favor, hitherto so liberally bestowed on his predecessor.

Circulars may be obtained of Mr Greene, at Jamaica Plain, and at the Bookstores of Wm D. Ticknor & Co., and Charles Stimpson, Esqs., Boston; also at this Office.

C. M. VINSON, A. M.
No. 2. Bumstead Place.

Boston, Jan'ry 1, 1849.

Reference, by permission, is made to
Rt. Rev. Manton Eastburn, D. D., Boston.
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POETRY.

[From Poems in the Dorset Dialect.]

THE RUSTIC CONSERVATIST.

BY WILLIAM BARNES.

In happy days when I was young,
And had no care and langa'd and sung,
The maid was merry by her cow,
And men were merry with the plough;
But never talked at home or out
Of much that now is talked about
By graceless folk,—that to despise
The laws of God and man is wise.
With daily health and daily bread,
And thatch above their sheltered head,
They felt no fear and had no spite
To keep their eyes awake at night;
But slept in peace with God on high
And man below, and fit to die.

O grassy mead and woody nook,
And waters of the winding brook
That sprung below the first dark sky
That rain'd, to run 'till seas are dry;
And hills a-standing on while all
The works of man do rise and fall;
And trees the toddlen child does find
At first, and leave at last behind!
I wish that you could now unfold
The peace and joy of times of old,
And tell, when death shall still my tongue,
Of happy days when I was young.
From whence was all this venom brought
To kill our hope and taint our thought?
Clear brook! thy water could not bring
Such poison from thy rocky spring;
Nor could it come in summer blight,
Or raven storms of winter night,
Or in the cloud and fiery stroke
Of thunder that does split the oak.

O valley dear! I wish that I
Had lived in former times, to die
With all the happy souls that trod
Thy turf in peace and died in God;
Or gone with those who laughed and sung
In happy days when I was young.

MISCELLANEOUS.

[From the American Metropolitan Magazine.]

RURAL LIFE.

BY MISS CATHERINE M. SEDGWICK.

We have often been struck with the bootless trouble taken in the chase after happiness; with the excitements that are sought, the pleasures that are contrived and pursued, and all ending in a miserable waste of time, money, and labor. Happiness, pure happiness, over which there is no shadow of imperfection, we suppose is, with the exception of a few brief moments of life, reserved for another state of being. There is just enough of it here to stimulate our faith, our hope, our struggles for the hereafter. But what is nearest to happiness, tranquillity, contentment, cheerfulness, serenity, are attainable, are to be had by a wise use of the means most of us possess; by cherishing what we have, and not regretting or desiring what we have not. One of the evils of the unparalleled activity of our young country is a restless desire of change. Our men are "young Rapids." "Dash on—keep moving," are their watch-words; and the mass of the social world seems playing the game of toilet, changing places with no effect but change. There is a commendable exception to this general passion in a certain community we know, doubtless there are many like it unknown to us, where an order of out-of-door vestals dwell, with no conventual walls of man's masonry, but surrounded not imprisoned by piles of marble whose sides are bristled with maples, elms, beeches, pines, and the glowing mountain ash. Their gates are not guarded by angels with flaming swords, turning every way, but tended by smiling hospitable spirits. Nor, whatever speculetic travellers may have said or written, is there inscribed upon them those words of insolent defiance.

"Lasciate ogni speranza voi ch'entrate."

On the contrary, their lay brothers enter with hope and depart without despair, and not always alone! Nothing can be more liberal than the laws of the sisterhood. They are only severe against the fiendish vices of hate, envy, calumny, jealousy, and all the brood of discord. Such common infirmities as vanity, folly, and dullness, are, in moderate degree, tolerated, for these are wise virgins, and aim at nothing unattainable. General friendliness, and every-day kindness, are the cement of their association. Detraction is held by them as a crime—murder in the first degree; and gossip is only endured, when there are found natures too weak for its absolute prohibition. However, there is such a general diffusion of light and moral health in the atmosphere that it dies of itself, or is hunted down as vermin are by cleanly housekeepers.

The superiors, leaders, or rather elect ladies of this community, are those who have performed the pilgrimage of married life, a pilgrimage that indeed most of our vestals perform, sooner or later—a peculiarity of their order. These superiors use no enforcement but the gentle one of example. They do not appoint the duties of the vestals, nor watch over their performance. It is eminently a "free soil, free labor, free speech," order. The supervision of the ladies elect is confined to the festal rites. For these, daily and nightly they open their saloons, and from their lovely gardens and teeming store-rooms provide the material elements to sustain them.—They have no sybilline warning or croaking, no weird prophecy, no duenna vigilance, no conventional manœuvring. There is no call for these old world appliances, where purity and innocence are watch and warder.

Our fine young lady readers, if such we have! may think this all very well, insipid though it be, for ladies of a certain age, or sleepy dames in the sober decline of life; but to the young and lovely, it must be a dismal blank. No, let the young and lovely bide their time. *It will come.* Meanwhile the whole occupation and interest of life are not cast on one die. There are social duties to be done; new studies to be followed; pleasant books to be read; new mysteries of the needle to be explored; and life goes on cheerily, without the continual excitement of the sentimental relations, or the uninterrupted presence of the nobler—no! rarer sex. When the evening sets in, and neither lecture, party, opera, nor play, in perspective, the mail (*the* event, in country life) arrives. Then there are letters, perchance from India, London, Paris, or at worst, there is the morning paper from town; and even the very young vestals, who have pursued their dry studies in Herodotus and Rollin, during the day, have yet some interest in the whirling political wheel of Europe, and lend a docile ear when their elders tell them that it is quite as important to know something of the crumbling thrones of to-day, as of the doubtful dynasties of three or four thousand years ago. If clouds lower without, and out-door exercise is impracticable, a romping cotillion occupies the twilight, or polkas and waltzes a part of the evening, the dancing, it may be, not quite as prolonged as when the "rarer sex" are present. Sometimes, but rarely, there is recourse to loud reading.—Social enjoyment is the order of the evening; and the minds of the community are too various for one book to unite all tastes and sympathies. So reading is set apart for the day, and there are social plays, plenty of talk, conundrums and charades, improvised or remembered. Occasionally a whist party is formed for a charming elderly friend, who puts up with the irregularities of female playing, for the sake of his favorite game, never failing to remark to his coadjutors, that the *worst* playing makes no more than five per cent, difference in the long run, and indicating by invincible good humor, that he is content to suffer the tariff, for his favorite recreation.—Nothing would be more abhorrent to him than the game (or any thing in life) "a la rigeur."—He considers it, he says, as a mere filling up the chasms in conversation, and as affording an opportunity to the sixteeners to let off their steam, which they usually do in a round game, or in uncurbed hilarity of explosions of talk, by courtesy called conversation.

These are the evenings after days of out-of-door enjoyment. The mellow days of autumn are the best of all the year for this. Nature's oracle-poet must have had a fit of dyspepsia on him when he said of them, "The melancholy days are come, the saddest in the year." "Melancholy!" when every breath of the nectar air brings back to the old the feelings of their youth, and when to the young every hour is bright for woodland ranging, and field sports!

"Melancholy!" when the leaves look as if they were dyed in melted gems; and, as they fade, fade into the tints and harmonies that old painters loved. "Melancholy!" when the sky is bright as a poet's dream from dawn to twilight! when every sunny hour may be spent in traversing old paths, or finding new ones, treading the rustling leafy carpet, brilliant as Florence mosaic. "Melancholy!" when we turn children again, and live on that effluence of beauty that first thrilled our senses. Oh, no! Call spring with its lassitude, summer with its withering heat, "melancholy," and the stinted freezing days of winter the "saddest of the year," but not the golden autumn days.

A pleasant week in October, in this cheerful community, led me to consider the wealth of enjoyment we all might have within our own modest homes. The gaieties of summer were over, and the placid pleasures I have described had succeeded to them. The vacations in city life, it must be confessed, are the great epochs in this rural district, marked by the advent of brothers and cousins who have gone to the city to make their fortunes (for this community is not all born of the female kind). When these not less than "kin," and more than "kind," come home, every day is a festal day. Then for excursions to the mountains water-falls, pic-nics, drives, rides, serenades, torch-light parties, and moon-light rambles. But this season of general movement and vitality had passed, and all had subsided into the customary course. It was evident that mankind, as mere mankind, was not essential to the cheerfulness of a community of young women; that we have fallen on better times than those were, when a clever woman said of her sex, and a satirist repeated it:

"Most women have no character at all;"

for those must have character, of no mean quality, who do not require the occupation of business, nor the excitement of pleasure (so-called), who need not the incitement of rivalries and coquetries, the passions of love and jealousy, and all the greater and minor pursuits therewith connected, that have been supposed to make the history of young women's lives; nor the gossiping and manœuvring which has been the role of the elders. The usual chances of life happen to our community, but they come unsought.—There are Beatrices with Benedicts, as well as Beatrices without them. One is taken and another left; and the charm of it is, that those left, are quite as well satisfied as those taken, seeming to consider the security and exemptions of their haven as equivalents for the possible gain of the outward-bound voyager.

Soon after my arrival at———, I was introduced to a very striking and charming young woman, who had been passing the whole summer there, and who, being captivated with their rural life, is prolonging her visit far into the autumn. She is just eighteen, with exuberant spirits, and a self-complacency, a little exaggerated, perhaps, but accompanied with such general kindness and good humor, that it offends no one. E. M. is very handsome, frank, easy and attractive.

I have said that there is no gossiping in——In its bad sense there is none; but in a circle of close and lively sympathies, there are certain situations, and what the character of those situations in a circle of females is likely to be, may be easily imagined.

"F. H. was with you this summer," I said to one of the elders, my contemporary. F. H. is a young lawyer in town, and an intimate friend of the brothers and cousins of our vestals, and who, from his boyhood, has been a party in all their summer pleasures. In the day dreams of old and young, a pretty web of romance had been spun around F. H., and a certain young favorite and adopted child of the community, who, having neither father, mother, brother, nor sister, has by her sweet qualities and graces created and multiplied these relations, and is the child or sister to the whole community. In answer to my question, my friend replied, "yes, F. H. was with us a month."

"Is there any progress in his and L's affair?"

"Oh, no! It goes like a crab, backward. F. H. did not seem like himself this summer. You know he is naturally shy and reserved, and to tell you the truth, I think—we all think—F. H. prefers our handsome visitor to L."

"Impossible!" I exclaimed,—"if he ever were interested in dear little L. She is not—not quite so handsome—not so striking, certainly, as this town young lady, but her face is more engaging. She is a thousand times more captivating."

"To us—yes. But young men are always bewitched by beauty,—and E. M. is so frank and easy—just the sort of girl to afford a refuge to a reserved man. Her cheerful loquacity fills every awkward chasm in conversation, and her incessant activity keeps up a pleasant ripple on a quiet surface. She is a charming creature, I confess. But she is a camelia for drawing-room wear, and our dear little L. a forget-me-not, to be worn in the bosom."

"It is very strange," I said, "that you should all have been so out in surmises."

"I don't know. We believe what we so much desire. L is alone in the world." *Alone!* thought I, with such a band of angel friends around her. "And we have all confidence in F. H. They certainly have seemed from their childhood to lean to each other—but I suppose it was the accident of position rather than sympathy, on F. H's part. Men should be more cautious. I cannot think F. H.—no I do not think he has voluntarily done wrong; like most men he has been fickle—yielded to a newer attraction. I have loved him so much that I cannot bear to blame him; but I must say I hope he'll not come here again."

I perceived my friend was dreadfully annoyed. "Never!" I said.

"Never!—I do not say that; but not till L. has done blushing at the mention of his name, and trying to be particularly gay when E. M. is rallied about him.

She had hardly finished this sentence when the door opened, and F. H. entered, and my friend, in spite of her vexation and disapprobation, received him with her wonted cordiality. The strong current of old love flowed over the little obstructions that had lately clogged it. * *

There was a general excitement and glow through the party that had assembled at my friend's that evening, and some little awkwardness too. Nothing could be more unexpected than F. H.'s arrival. He was not expected till the year should come round. He had expressly said, when urged to come in the winter holidays, he could not come till summer vacation. All thoughts fixed on the city friend as the solution of the riddle. It was this new-found star that caused the perturbations of their planet.

Woman is as strong in her strength as she is weak in her weakness. Our dear little L. betrayed no excited feeling—appeared nothing different from usual, except that perhaps she talked more, and rather with her elders than her young friends. F. H. did not contribute to the cheerfulness of the evening. He was taciturn and abstracted, and though, for an American-bred youth, exact and graceful in his manners, he turned over a chair, utterly demolished the fire in attempting to put up a fallen brand,—and while standing by Miss ——, overset a lamp on the mantle-piece. He caught it in time to save my friend's carpet. The disaster was evidently considered generally as equivalent to a declaration of love for Miss ——. She was the only one who had the presence of mind to rally him on his awkwardness.

The next afternoon L. was playing some of Beethoven's music, which she plays deliciously. My friend was sitting in her rocking-chair, by the fire, half dozing over the last Boston Weekly Messenger, and F. H. was on the sofa, apparently dividing his attention between the music and Alice D., a teazing little girl of eight years old. "I know something about you, F.," she said. "Yes, you know you love me." "No indeed; I don't love anybody that don't love me, and you love——ha!—I know who." "I love you Alice." "No, no, no; shall I tell you who it is?" F. H. tried to stop her mouth with a kiss, and a whisper. There was false playing at the piano. Little Alice felt her power of tormenting, and true to her woman's nature, was determined not to lose the opportunity.

"I'll tell you who Mamma says it is, and cousin Mary, and aunt Sarah, and the whole of them; I heard them all talking about it when they thought I was fast asleep. Now, Mr. F., pretend you don't know, and guess. You can't! Well, I'll tell you, Miss;" —— and the mischievous little thing pronounced the name of the beautiful guest, syllable by syllable. Poor L, she is the most habitually self controlling young person I have ever known; and whether it was that she was not well at this moment, and her nerves were particularly irritable, or that her feelings had acquired force by too long repression, and that the child had touched the spring and opened the flood-gates, I know not; but she burst into a flood of tears—rose from the piano—and then, for the first time in life disingenuous, she laughed—said that music of Beethoven's always affected her strangely—wiped away her tears—thrust her handkerchief into her little net bag on the piano, and was reseating herself, as if to proceed with her music, when, most fortunately for her, some one called her from the stairs, and she disappeared. The elder lady was by this time apparently in a profound nap. Alice's attention was attracted by a robin on the door-step, and F. H. after going to the piano, leaned over it, and walking up and down the room two or three times, went to his apartment.

The evening found the little community again gathered at my friend's. It promised to go off more cheerfully than the preceding. If I may be allowed the expression, they had become more easy in the harness, adjusted their ideas to the apparent necessity of the existing state of things. After the hospitable rites of tea were over, and the usual allowance of music and dancing had, plays were proposed. The line of poetry—"what is my thought like?" the historical game; and, finally, rhapsody. It must be confessed that our obscure community has a tendency to the intellectual even in their *debasse-mens*; scoffers might say, to leaning to blue stockingism. Be it so: pedantry is better than inanity.

As this rhapsody writing is a pleasant trial of ingenuity, without being tasking, I will describe it for the benefit of such as may be ignorant of it, and give some examples that were produced on this evening. The scoffers alluded to above might have had rare fun in caricaturing the deep blue way in which some of our pretty young vestals set to weaving the warp and woof in fancy's loom. Their shuttles were anything but a type of swiftness. Some impatiently snapped off the work, and threw it away; some cut it off to prose. But if the muses were not invoked, they were not insulted. If there was nothing to claim admiration there was nothing to provoke ridicule.

Each person writes a question, and after it a single word (the more grotesque the better,) on a strip of paper, and puts it in a bowl: then each draws a question from the bowl, writes an answer in rhyme or prose, as pleases her, and deposits it in the bowl. The responses are read aloud.

QUES. "Which is worst—Folly or Wickedness?" [Word *shoe*]

ANS. "Folly sometimes wears a shoe
Too tight upon her little toe,
And wickedness is often led
Upon that little toe to tread."

This proceeded from our Beatrice, who has readiness, keenness, every thing appertaining to wit but its acid and bitter.

QUES. "Who is the father of Zebedee's children!" [Word *whale.*]

ANS. "Not to tell too long a tale,
——— Mr. Zebedee married Miss *Whale;*
They were the parents—7 children three—
Tom, John, and little Dickey."

"L. wrote that," said Alice D., who was sitting on F. H.'s knee; "for I saw her; but it's no answer to the question; Who was the father!—to tell who was the mother. I don't believe she knew what she was about. Do you F?—She is so strange to-day! I saw her put an old flower in her work-basket, and throw her scissors in the fire! Was not that funny, F?"

"Oh," thought I, "who will choke that child!" No one *seemed* to hear her, and the reading proceeded.

QUES. "How should the only gentleman in the room choose a partner!" [Word *lot!*]

ANS. "Your task was hard enough to drive one to despair—
To fix on the fairest, where all alike were fair;
But though you could not soon decide, yet still it matters not;
You might have written all their names, and drawn them out by lot."

"Ah, F. would not do that way; do you think he would!" asking F.'s little tormentor, turning to Miss ——.

"Oh, no," she answered readily: "we are *all* written on Mr. H.'s heart, and cannot be drawn out."

"Oh, no—not all—not nearly all—all but one," cried Alice. F. H. was evidently becoming annoyed with the little girl's sallies—I dare not say impertinences; and who dares to check a child in these days of *childocracy!* So she remained on F. H.'s knee, and the play proceeded.

QUES. "Is the steamer in?" [Word *extinguisher*]

ANS. "The steamer's in—I scarce can wait—
The letter-bag so slowly opes:
What, none for me! oh, cruel fate,
Extinguisher of my fond hopes."

"Not your fond hopes, Mr. F. H!" said Alice.

"Alice, my dear, come and sit by me," said my friend, who, till now, had appeared, like the rest of us, decorously deaf to the child.

"No; I had rather sit here," replied Alice.—And of course she remained.

QUES. "Do you enjoy a rainy day!" [Word *humbug*]

ANS. "The sun's round face so bright and fair,
Is voted by our friend Le ——
"Impudent! bold! mere *humbug* this:
But when he gives one warm a kiss
E'en for my ardent taste, I pray
For a refreshing *rainy day.*"

This response afforded no material for the quick witted little Alice. Its allusions, however, to daily discussions of the different quality of sunshine in France and our country, between the writer and a charming little French friend, greatly amused us.

QUES. "What sort of a figure would Mortimer Delvile make if he were to appear here!" [Word *hurly burly*]

ANS. "Should Mortimer Delvile
Appear in our view,
A grand *hurly burly*
Would quickly ensue."

"You are Mortimer Delvile! you are Mortimer Delvile!" cried Alice to her poor victim.

"No, no, Alice," he replied, "all the ladies here voted there was no Mortimer Delvile out of the book—nothing half so charming in this generation."

QUES. "Who is the belle of ——!" [Word *carter potatoes.*]

ANS. "Oh, don't speak of acres,
Or *carter-potatoes:*
Possession and pelf,
Broad lands and great wealth,
Have nothing to do with a belle.
This valley of ours
Of Pekin the towers
Resemble so much,
That I dare not touch
Where all ring so well."

Little Miss Alice seemed rather mystified by this happy answer, and was for once silent.—Children do not readily take a play on words.

I pass over several clever responses that could only be understood by an explanation of local allusions. One only remained to be read, and that was known by some of the company to be the product of F. H. The question was dictated by Alice, and by this little Pickle's manœuvring had been given to him with a mischievous design to perplex him.

The question was, "Who is prettiest in this room!" [Word *hood.*]

Miss —— had worn on the preceding evening a new rose-colored hood, which, being new, had been, as such things are in unsophisticated life, discussed and admired; and F. H having been appealed to for his opinion, had paid it a graceful compliment, which was thought to contain more than met the eats.

ANS. "Oh murder! oh horror! oh donner and blitzen!
I'm in the worst scrape that a man ever gets in,
Of so many bright eyes that are piercing me through,
Oh, how choose the brightest! oh what shall I do!
I cannot decide—what mortal man could?
I bow at the feet of fair woman-*hood.*"

E. M. looked conscious, half embarrassed, and but half pleased, during the reading. I cannot say how. I looked: she had dropped the stitches of her knitting, and gone to the end of the room to take them up. The generalization of the response did not quite meet the expectations of the company; and it was followed by a momentary silence. That little spirit of unrest, Alice was no quiet during this general suspension of animation. She had espied a pink string peeping from beneath F. H.'s vest. "What is this," she said, "that you have tucked in here, close to your heart!" And before he could take any measure to prevent, to silence, or evade her, she snatched the string, pulled out, and exposed to general view (even to L.'s—for at Alice's exclamation, she had involuntarily turned round,) L.'s steel bag, containing her handkerchief—the one on which she had wiped those tears the little elf had forced from her on the preceding day when she was sitting at the piano.

"Whose property is this," cried Alice, "and what shall he do to redeem it!" Poor F. H.! I believe he would at this moment have heartily joined in Charles Lamb's toast (proposed under the provocation of crying children), "To the memory of that much-wronged potentate, Herod the Tetrarch!" There was no denying or evading the ownership of the bag; we all knew it; it was identified with L.; always swinging on her pretty arm. She had asked for it twenty times that day; asked or it and searched for it in F. H.'s presence.

There are exigencies that will nerve the shyest man, provided he has, *au fond*, sense and feeling. F. H. put Alice aside, took the bag from her, walked to the end of the room, and gave it to L. His back was to us. He said something at L. alone knew; but there are words of infinite meaning; and that his were such, we inferred from the smile, the blush, and the tear, that appeared at once on L.'s face.

There was a general movement and a breaking up of the evening party. F. H. attended L. to her home it was very near; but they did not take the most direct way; and this time the longest way round was not the shortest way home.

A CHAPTER OF AUTOBIOGRAPHY.

[We take the following, in Mr. Willis' inimitable and most picturesque style of descripions, from the *Home Journal*, of which he is one of the editors.]

Two of the best papers in the city, the Literary World and Noah's Sunday Messenger, have mentioned doubtingly the presence of "Washington Irving and N. P. Willis" at the recent gathering of Franklin's craft. Washington Irving has fortunately arrived at that point of eminence where eager observers correct, for him, any accidental miscalculation of his horoscope, or when, (if they do not) admiration finds ready reasons to account for and excuse. Being, ourself, however, still under the necessity of doing our own explaining, accounting for and excusing, and by no means willing to have it understood that there could be a Printer's gathering at which anything but sickness would prevent our attendance, we hereby correct the implied error. *We were present*, not upon the platform, but among the audience. That Mr. Irving was present, our Friends the Printers, doubtless know. We saw his fine face, luminous among the wives and daughters of the craft, and attracting general attention while preparations were making for supper.

But for the text upon which we have started, we should have simply mentioned the Printers' Festival, it being one of those events of which the large accounts in the *daily* papers exhaust the novelty. The pebble thus chance-dropped into our fount of fraternity with Printers, however, has sent up a bubble or two to the surface, which we will catch in the breaking—no better opportunity likely to occur by which we could lay claim to any rights as one of the undoubted brotherhood of Faustus.

If there were an apprenticeship to the trade of authorship, it would be as essential that a young author should pass a year as a compositor in a printing-office, as that a future sea-captain should make a voyage before the mast. It is thus alone that he would learn the importance of properly preparing "copy" for the printers, by legible penmanship and a knowledge of the signs, marks and abbreviations by which proof is corrected. These are matters, an acquaintance with which, on the part of the author, would save much time and vexation, and prevent serious blunders. The chief advantages would be to the *author himself*. There is no such effectual *analysis of style* as the process of type-setting. A he takes up letter by letter, of a long or comlex sentence, the compositor becomes most crucially aware of where the sentence might have been shortened to save his labor. He detects repetitions, becomes impatient of redundancies, recognizes careless or inappropriate use of exitives, and soon acquires a habit of putting a admiring value on *clearness* and *brevity*. We venture to say that it would alter the whole character of American literature, if the authors (our very *fluent* nation!) were compelled, before legally receiving a copy-right, to have given one year to labor at the compositor's case. We have said nothing of the art of *nice punctuation* which is also acquired in a printing office, and by which a style is made as much more tastful as champagne by effervescing.

Journeymen printers are, necessarily, well-instructed and intelligent men. It is a part of a proof-reader's duty to mark a "Query" against every passage in a new book which he does not clearly comprehend. Authors who know what is valuable, put by these quiet estimates of their meaning and many a weak point, that would have raised a literary reputation if left uncorrected for reviewers to handle, has been noiselessly purged by a proof-reader's unobstrusive "*qu!*" Of most books, indeed, we would rather have the criticism of the workmen in the office were it was printed, than of the reviewers who run and pronounce upon it.

We speak we some little authority on this subject, not only because father and grandfather of our own we printers and newspaper editors before us, but because we have ourselves profited by the discipline of which we speak. A rebellion against reek and Latin in boyhood, was very sensibly met by the putting of us to work at the compositor's case, and we did not leave it to resume an education, till, (after two years' practice) we could "set and distribute" like a journeyman. Our labor was upon the religious newspaper, the *Boston Recorder*, and we well remember the gratification with which we obtained the exclusive privilege of setting from the manuscript of Rev. Richard Storrs, one of the contributors—the style was so seizable by the memory and so invariably brief and to the point. Whatever may have been the merit of our own style of writing since, we are convinced that we owe, at least a freedom from certain defects, to the training received while so small as to stand perched upon two type-boxes at a "brevier-case."

VARIOUS ITEMS OF INTELLIGENCE.

THE COMET. Professor Bond says, that if the comet which crossed the earth's orbit the last day of 1848, had been two months earlier advanced in its progress, it would have made a very near approach to, or have actually come into collision with the earth. We know not what dangers are safely carried through by the Almighty hand. Surely the heavens declare the glory of God.

PORTSMOUTH ATHENÆUM. The number of volumes now in the Library is 7046, of which 203 have been added the past year, 102 by donation, and 101 by purchase. The shares, one hundred in number, are all sold, and it is understood that purchasers are ready to take any that may fall into the corporation. The price of a share is still $100, while the library and real estate of the Athenæum are valued at about $25,000.

LIBRARIES. At the meeting of the Regent, of the Smithsonian Institute, on the 6th instant an interesting report was made by the assistant Secretary, acting as Librarian, in which the following facts were stated respecting the public libraries in the United States:

The aggregate number of volumes in these libraries is 1,294,000. The number of libraries is 182. Of these 43 contain over 10,000 volumes each, 9 over 20,000, and only 2 over 50,000.

These statistics suggest an instructive comparison between our libraries and those of the principal nations of Europe.

In the *number of libraries* France is the only country in the world which excels us. She has 241.

In the *aggregate number of volumes*, Germany with 5½ millions, France with about 5 millions, Great Britain will perhaps 2½ millions, and Russia with 1½ millions, take rank of us.

In the *average size of libraries* containing over 10,000 volumes, we are the last of all.

In the *size of the largest library*, we are also last of all.

In the *number of volumes* compared with the population, we are below all but Russia and Spain.

RESTITUTION. Within a few days a number of letters, inclosing various sums of money, have been received by several persons, residing in Danvers, and this city, signed "*Conscience*," and from the writing all of them are supposed to be from the same individual. The following is a list of the names of the gentlemen, and the estates, which have received letters and remittances:

Fitch Poole, as administrator of the Estate of Nathan Lakeman, $270.

The Executors of the will of the late Judge Ward (directed to Dr. Andrew Nichols,) $155.

William H. Foster, Cashier, $7.

J. G. Sprague, $55.

William Sutton, $86.

John B. Pierce, $5.

Estate of the late Jonathan Shove, $850; received by A. K. Osborn.

A. K. Osborn, $45. [Salem Obs. Jan. 20.

ANOTHER. A young gentleman of this city, some two years ago, while at the Gymnasium, Boylston Hall, had stolen from the dressing room a valuable gold watch—since which time no trace has been obtained of the same till Tuesday evening last, when a watch was sent to the loser, of greater value than the one he lost, with an anonymous note, requesting him to accept it as a recompense for the one taken in 1847. [Alas.

BURNING OF PARK THEATRE.—The conflagration of this edifice on the night of Dec. 16, was a sublime and awful sight. The fire broke out about 6 o'clock, p.m., and in one hour it was consumed. The theatre at this time had 100,000 spectators gathered in the Park as in boxes below, and 100,000 on the top of houses in the vicinity, as in galleries. The flames leaped at times 300 ft. from the ground, and persons at the distance of a mile could read the finest manuscript. This is the fourth time Mr. Hamblin the manager has been burnt out. The building was owned by Mr. William B. Astor, who, it is expected, will put a large hotel in its place. The fire occurred on the anniversary of the great fire of 1835.

Had the wind been from the North or West, the American Bible House, directly in the rear of the Theatre, the Mercantile Library of 25,000 volumes, Rev. Dr. Spring's brick Church, or the Herald and Sun buildings, with perhaps hundreds of others in those neighborhoods, must have now been a heap of ruins.

When the Park Theatre was burnt twenty-eight years ago, the steeple of the brick Church took fire. A courageous sailor ascended it. He became weary and began to descend; some one of the thousands below witnessed it, and cried out, "three cheers for the sailor," which were given with a right hearty good will. He took courage, re-ascended again, and with his cap extinguished the flames!

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